

REFORMED CHURCH MESSENGER

Taps

Taps? Oh drummer, muffled beating
Will not reach the boys who sleep!
Bugler, you cannot arouse them
From their slumber—soundless, deep!

You have shattered oft their dreaming
Of a home, and mother's arms,
Of a sweetheart's tender kisses,
Of a surcease from alarms;

You have stirred their blood, and fired them
With a frenzy patriotic,
Then sent them forth to kill their kind
In a bit of Hell chaotic!

They fought like madmen, bleeding, dying . . .
Each tried hard to "get his man;"
They have found the peace they fought for—
Wake them, bugler, if you can!

They hear not your call for rising,
Hear no rolling of the drum,
No commander's hurried orders
Through the shells' ungodly hum!

They have joined a larger army—
Heed your reveille no more—
For the King whose ranks they march in
Rules with LOVE, and not with WAR!

—Grace Harner Poffenberger



LARGEST CONFIRMATION CLASS OF THE EVANGELICAL REFORMED CHURCH OF OAKLEY,
CINCINNATI, OHIO

Rev. Robert Pierce Beaver, Ph.D., Pastor

First Row: Ama Wilson, Jane Lindner, Dr. Beaver, Alberta Jung, Johanna Becker.

Second Row: Willard Berling, Ruth Brewster, Emma Ulmschneider, Ellen Baab, Esther Wilmes, Edith Mersfelder, Ruth Majoeowsky, Grace Jung, Fred Westermann.

Third Row: William Postler, Betty Jane Brinkman, Mildred Seilkop, Florence Covert, Miriam Herbstreit, Ray Schanz.

Top Row: Jacques Berling, Frank Erbacher, August Hartker, Elmer Kessel, Robert Stegman, Fred Hartman, William Vogt.

PHILADELPHIA, MAY 24, 1934

ONE BOOK A WEEK

SAINTS, SINNERS AND BEECHERS

Leonard Bacon once said that Lyman Beecher was the father of more brains than any man in America. Whether this be true or not, it certainly is true that Lyman Beecher is the only man who begot eleven children, everyone of whom became famous as an author, as a reformer, as a theologian, and most of them as a preacher. One of them, Harriet, became the most famous woman novelist America has produced.

Innumerable biographies have been written about Lyman Beecher and everyone of the 11 children has had his or her special biography. Some of them have told the stories of their lives themselves. One of the descendants of the family, Lyman Beecher Stowe, has just achieved a unique and rather fascinating task of grouping the whole twelve, father-and-children, together in one biography, not only telling the story of each individual life, but showing the interaction of one life upon another in the family as they grew up together, and showing the common thought and contribution which the twelve made to American life ("Saints, Sinners and Beechers" by Lyman Beecher Stowe, The Bobbs-Merrill Company, Indianapolis).

It is about as interesting a book as one will find in a long time, for whatever else one may say about any one of the Beecher family, he surely must recognize his outstanding personality and peculiar genius, perhaps one might say sometimes queerness. Lyman Beecher, the father, grew up in New Haven, son of a blacksmith, who was both physically and intellectually sturdy. Mr. Beecher decided at an early age that he would go to Yale College and that he would enter the ministry. Both of these ambitions he proceeded to carry out with considerable success and thereafter held pastorates at Long Island, Litchfield, Connecticut, Boston and Indianapolis. Finally, he became president of the Theological Seminary at Indianapolis where he found a new channel for his activities. He was one of the most powerful and influential preachers of his age. He was a strict Calvinist and he preached an undiluted Calvinism which left little hope for anyone who did not accept it in *toto*. He became one of the first leading temperance reformers, and although he never had much sympathy with the Abolitionist Party, he had a hatred of slavery and became one of its deadliest enemies. What with his preaching against slavery

and against intemperance, he managed to keep himself in hot water most of the time. As he grew older his theological opinions softened somewhat and began to move more towards those which his most famous son, Henry, afterwards made universal in the United States. This modification of Calvinism toward a doctrine of the revealing love and grace of God in Jesus Christ to anyone who accepted Him personally was more a product of various experiences and vicissitudes than it was a thought process. We shall find that this was true in the case of each of the eleven children. Well, in the first part of this book we have a very wonderful and interesting picture of the Beecher family life, father, the five succeeding wives and the eleven children. There is no doubt but that each personality in the family had much to do with moulding both the spiritual and thought life of the others.

After this exuberant and sometimes rather fantastic portrayal of the family life together, and the call to each one of the children to a consecrated and devoted life, Mr. Stowe follows the plan of telling the story of the thought-life and achievements of each one of these separate personalities. Every personality was very distinct from the others, but there was in all of them this common movement from extreme Calvinism over toward the Evangelicalism of Henry Ward. In most cases, as I said, it was brought about by some experience in the family; in the case of two or three of the children by very tragic experiences. Catharine fell in love with a very brilliant young Yale professor, Alexander Metcalf Fisher. Both her father and she herself were extremely troubled over it because Professor Fisher, while being one of the most saintly souls imaginable, kindly, gentle, lovable, attractive in every way, had never been quite able to bring himself under a good Calvinistic conviction of sin. Therefore, there was some doubt as to whether Catharine ought to marry this young heretic. But finally Professor Fisher's personality bore everything before it and they became engaged. He went to Europe during the summer on some business connected with Yale University and was lost in a ship wreck on the coast of Ireland. The tragedy in Catharine's life is one of the most pitiable struggles extant in American history. Theologically, he was lost; at least they could not be sure he could be saved; but in her heart she could not believe that

he was eternally damned. The result of it was that Catharine moved over to become one of the leading Evangelical apostles in New England. The Hartford Female Seminary, which she established in 1870 and to which she devoted the remaining fifty years of her life, is recognized by all educators as one of the pioneer movements in the new creative education.

Well, every story here is fascinating. William, Henry, Edward, Charles, Thomas and James all became well-known preachers, each great in his own way. The fact is that it seemed impossible for a Beecher child to escape the ministry. Of course, Henry Ward became the most famous preacher America has yet produced. Each one did his own and original work which made national impression as well as local. Each one became a leader in the movement toward the new theology. As to the women, Isabella became one of the most outstanding suffragists. Mary never held any public position, but she had contact with every reform movement in the country. Harriet, even before she wrote "Uncle Tom's Cabin," had made quite a place for herself as a leader in the new Evangelical movement which was everywhere displacing Calvinism.

I need not say anything more about the book. Everybody will read it, and it will take its place as one of the most original contributions to religious biography. The story of the writing of "Uncle Tom's Cabin" is gone into with considerable detail and is very engrossing. The closing years of Harriet's life in a little Florida bungalow were full of peace and achievement which was not quite overshadowed even by "Uncle Tom's Cabin." Her novel, "The Minister Wooing," is perhaps the most outstanding religious novel that America has produced and is the story of the transition, using the Beecher family itself mostly as the background of the novel, from Calvinism to Evangelicalism through much struggle, which is hard for us to understand today. A chapter is devoted to Henry Ward, going into the story of the famous trial with considerable detail and will be welcomed because of certain new light that Mr. Stowe is able to throw upon it.

But think of it—what other family has there ever been in America where you could devote a biography to the whole twelve?

Frederick Lynch.

FUNERAL SERVICES OF MARY E. SCHNEIDER AT SENDAI, JAPAN

"They shall bring the glory and honor of the nations into it"—so wrote the seer, describing the heavenly City of God and the Redeemed "who walk with Him in white, for they are worthy." In deep sorrow, but in thankfulness for the consolations of Christ, the members of the Japan Mission, teachers of Miyagi College and of North Japan College, and other friends, on Saturday, April 14, gathered at the home of Dr. and Mrs. D. B. Schneider, to say farewell to the mortal remains of their eldest daughter, Mary Elizabeth Schneider. Many pure white flowers lay on the casket and brightened the room. Surely the sad hearts of the bereaved family must have been strengthened and comforted by the deep warm sympathy that filled every heart.

The funeral arrangements were in charge of Rev. Carl D. Kriete, president of

Miyagi College, in which Miss Schneider was a teacher of Music. Dr. E. H. Zaugg offered the Invocation and read the comforting words of Scripture found in John 14:1-3, 27, and I Cor. 15:55-57. Mrs. Fuse offered a prayer of trust and consolation. Dr. Paul L. Gerhard, who had known our friend since she was a little girl, spoke on the verse "In my Father's House are many mansions." He recalled the child growing up in the home where the daily life meant walking with God, so that from infancy her feet were set in the path that leads on to the Father's House. He spoke of the courage and the perfect trust that enabled her to pass triumphantly through her bitter trials and to come out victorious. As she lived so can we, and thus by faith achieve that victory that overcometh the world. The hymn "For all the saints who from their labors rest" carried on the note of victory and of the Communion of Saints. The benediction who pronounced by Dr. Seiple.

The funeral party then proceeded to the Crematorium, where Pastor Akaishi offered a prayer of consolation and read Rev. 7:11-17. Comforting prayers followed, in English by Mr. Nicodemus, in Japanese by Mr. Koriyama, and then the Japanese Doxology and silent prayer. Then the body of our sister was committed to the fire. The following day the ashes were received and taken to the Schneider home. The pall-bearers at these services were Missionaries Kriete, Fesperman, Nicodemus, Sipple and Stoudt, and Paul Gerhard, Junior.

On Monday, April 16, at 3 P. M., the large Chapel of North Japan College, its own simple stately beauty further adorned with white flowers and palms, was filled to its capacity with sorrowing friends, assembled for the public funeral service in honor of Miss Schneider. While on her sick-bed, the invalid had selected all the hymns, scriptures, and other details, choos-

(Continued on Page 23)

brought in a report last year opposing the re-establishment of lotteries in England on the grounds that private lotteries invited fraud, that the Government should not engage in practices offensive to many of its citizens, that the psychological effect of a national lottery would be bad, and that the income would be only trifling."

But, whatever the size of the income, no government can afford to be in the dirty business of pandering to the vices and weaknesses of its people.

* * *

WHAT OF THE NRA?

We are on the second lap of the four-lap race of the present Administration, and on this second lap many are the worshippers of the NRA who see their god of the golden age in a cloud of doubt. To many minds comes the question, has it failed us? To this question there are but three possible answers—yes, maybe, and no. If we are to choose the first or second of these we must add to it a new provision, a because, and that is that not all have hearkened unto the call. They looked upon it as a call for them to come out of the cellar of depression to enter another period of grabbing for their own selfish interests.

If then the NRA has failed us, unto which of the many false American gods shall we turn? Shall we turn to a new tariff wall? Shall we turn to the gods of inflation? No, we cannot turn to any of these, but let us do even as did the Israelitish children when they turned away from the golden calf. Let us turn to the only One, the Real and True God of all His children in the world. Even when Jesus asks His disciples, "Will ye also go away?", the answer is: "Unto whom can we go but unto Thee, for Thou hast the words of eternal life." Today we have looked for that which was temporal; but it apparently has failed us. And why has it failed us? Because we have loved all these things more than we have loved our God.

I would therefore say, let us as followers of God and of His only begotten Son, re-vamp the NRA to the I. N. R. A. which would read thus: *Jesus of Nazareth, Rule in America!* This would call upon all the rich rulers of this great land to go sell that which they have and give to the poor. Then we could live and love and have our being as becometh brothers instead of living together as becometh the beasts of the wilds of Africa.

We cannot hope to establish a new rule on the principles of a lost city or on the embers of a burning Rome. The past is gone. Fearlessly we must build upon a new foundation and that foundation is laid by the Nazarene I. N. R. A. These are the key letters to a new America—a new nation in which all must share, the fortunate with the less fortunate. We cannot hope to attain this by taxing the poor to fill the coffers of the rich.

The "depression" is not solely a governmental problem, but it is individual and social; and only when each and every one shoulders his share of the burden can we escape the pangs of it.

D. K. D.
* * *

A PERILOUS ILLUSION

It is pathetic to note how many continue to trust in some change in outward conditions as a cure-all for whatever ails us. The Congress and Legislature, themselves sadly in need of cure, are expected through some form of benevolent bureaucracy to restore universal health and prosperity. It is a dangerous and debilitating temper, and can bring us no real blessing.

Rarely has the case been more wisely stated than by the Hon. Samuel Seabury, the eminent civic reformer of New York. Speaking before the National Institute of Social Service, Judge Seabury gave this admonition, which surely deserves the serious consideration of us all:

"We should guard against the illusion that human ills can be cured by panaceas, or that the increase of the power of the State is the efficient remedy for all existing evils. Real improvement comes not from the growth of State power but from the growth of education and the development of individual character among the people. These qualities give better assurances of relief than that which comes from augmenting State power. This State power may be-

come so great that it will be repressive of the personalities within it, and aggressive and threatening toward neighboring States. The present proportions which it has assumed and the rate at which it is growing is one of the most amazing facts in the history of civilization, as it is one of the most alarming incidents of our times, and carries with it a threat to the prosperity, happiness and peace of mankind."

We can scarcely repeat too frequently the truth that "the fault's not in our stars but in ourselves, if we be underlings." Far more important than any alteration of external conditions is that inward improvement without which all outward law is of little avail. Let us never forget that "the soul of all improvement is the improvement of the soul."

* * *

"SHEPHERD OF TENDER YOUTH"

For June, our Children's Day month, we have a very beautiful Memory Hymns said to be "the oldest Christian hymn extant." It was written by Clement of Alexandria (about 160-215 A. D.), and there is a special fitness in the fact that this prayer to the "Shepherd of tender youth" was the composition of a Church Father who for many years was at the head of the first Christian school known to have been established in the early Church—the celebrated Catechetical School of Alexandria in Egypt. This hymn was written about 200 A. D., and the splendid translation in our Hymnal was made by Dr. H. M. Dexter, pastor of a Congregational Church in Manchester, N. H., in 1846. It has found its way into many Hymnals. Will you not help many of our young people to learn this hymn and to make it voice the prayer and praise of their own hearts? Hallowed by antiquity, this "Hymn to the Savior" remains perennially young as a song of the heart.

* * *

THE TRAGEDY OF DICKENS

It would be difficult to find a more beautiful and appropriate prayer than that which appears elsewhere in this issue under the title, "Prayer at Night". It was found among the documents of the great novelist, Charles Dickens, and is written in his own handwriting. This prayer was published for the first time a few days ago, and is accompanied by six words written in a trembling hand by Mrs. Dickens: "Prayer Written For Our Own Use."

In a sad but fascinating account of the tragedy in the Dickens family, Mr. P. W. Wilson tells us how, after 22 years of married life, Catherine Hogarth Dickens left the home of Charles Dickens and never again saw his face. Even when he was dying, this mother of his ten children was not summoned to their father's bedside. Dickens married in 1836 at the age of 24; he separated from his wife when he was about 46 and she about 43; he died in 1870, she in 1879. It was just before her death that she handed to her daughter a package of letters she had received from her husband and asked that at some future date they should be made public. "They would show the world," she said, "that her husband had once loved her, and would make it apparent that the separation which took place between them in 1858 was not owing to any fault on her side."

It is obvious that Mr. Wilson, who has made a study of these letters, agrees on the whole with the wife's contention, and ascribes most of the difficulties between them to an inordinate self-esteem and sensitiveness on the part of the great writer, coupled with the eccentricities of genius. Mr. Wilson concludes his article with the following words: "Catherine (Mrs. Dickens) could not wield the pen of her husband. Against his mastery of language she was helpless. But it was her heart, not his, that forgave. It was her love, not his, that endured. The prayer that he wrote and forgot was retained by her as his only legacy of affection, and it was on her lips as she went forth again to meet him."

Perhaps the most obvious moral that we should draw from this pathetic tale lies in the difficulty we all experience in living up to our prayers. Whatever was the failure of Charles Dickens, it must be admitted that the prayer he wrote could hardly have been more adequate.

A STRIKING CONTRAST

Those citizens of the United States who think that in every respect we are better off in this country than the citizens of any other land have evidently not given much thought to the problem of the radio. The British Broadcasting Corporation is a non-political, non-profit body. Its principal function is service, not high pressure selling. The members of its Board of Governors are among the most public-spirited men and women of that country—educators, not salesmen. The programs are sustaining, not sponsored; and it is the testimony of many that they are “uniformly good and are not interspersed with and almost completely buried by the cheap and tawdry.”

Prior to the formation of this Corporation, broadcasting was controlled by the electrical manufacturers, and the British found commercialized control just as unsatisfactory as we are now finding it. Today they find radio a dependable source of education, culture and the better types of entertainment. What, on the other hand, is the situation in our country?

That valuable source of information, *Education by Radio*, tells us that the National Broadcasting Company made a profit of \$1,300,000 in 1932, and \$400,000 in 1933, and the Columbia Broadcasting System showed a profit of approximately \$700,000 for each of the same two years. Practically all the CBS stock is now owned by the Paley family. The NBC profits do not go to individuals but to the parent company, the Radio Corporation of America, a giant monopoly which has never paid dividends on its common stock, and which was one of the corporations whose stock was

manipulated in a gigantic pool in 1929, in which the public lost millions. “What a contrast,” says *Education by Radio*, “these two American private companies, which control all national broadcasting in the United States, offer in comparison with the British Broadcasting Corporation. The NBC and the CBS receive licenses from the Federal Radio Commission, enabling them to control the dissemination of ideas on a national scale; they invest a paltry few millions of dollars in transmitting equipment, studios, offices and reception rooms; induce the American public to invest billions of dollars in receiving sets, tubes and accessories; use—*without paying a single cent for rent*—air channels, which now and forever should remain the property of the people; force educational and cultural groups and public welfare agencies to bear all expenses incident to program building, if and when they are granted time on the air; and then *pocket the proceeds derived for the sale of advertising time, much of which is used to exploit the public*. An American radio broadcasting practice, which depends upon the free use of the people’s air channels and receiving sets as the major portion of, and most expensive elements in, a gigantic sales organization, could be likened to permitting the free use of the White House for the operation of a peanut stand or a liquor store.”

An article in *Harper’s Magazine* for April, by Mr. Merrill Denison, entitled, “Why Isn’t Radio Better?”, is an illuminating document; and if you want to know the present situation, you should not miss this forceful presentation of the fact that radio as a medium of expression in our country has largely been surrendered to the advertising agencies.

The Thoughts of Justus Timberline

Uninvited Hint to Chicago

Chicago seems to have discovered that Century of Progress publicity by nudity costs more than it comes to; which I could have told the Dawes Brothers a year ago.

We have some people in our town who would pay fifty cents each to see such shows as sprang up in Chicago last year like toadstools on a muckheap; but we don’t ever put those people on the lists of the community’s most desirable citizens.

Nor do we count on them much when it comes to civic activities; they are usually a cheap lot, as well as nasty minded.

Of course I know some preachers think we are living in a time of laxity and license, and signs are not lacking that they are correct.

All the same, the decent folk still outnumber the others, and out-think them, and outlast them.

If I were a Chicago World’s Fair executive, I would guess that last year’s greedy surrender to the salacious had about met the demand for that sort of thing.

I would risk some money in preparation for visitors who want to see what Chicago thinks of brains, rather than what it thinks they think of legs.

“They” or “Us” in State and Church

One big fact is more and more getting under the average man’s skin in these days of new and bigger and more painful taxes—the fact that “the government” is you and me and all of us.

We have it driven home to us nowadays that every dollar spent by Uncle Sam, and by those even more extravagant nephews of his, our state, county, and city governments, has to come from us, or else has to be handed on to our children in the shape of bonds.

I’m glad to see my neighbors getting their eyes open to all this. Not just because it will make them more particular about what goes on in Washington and in all the little local capitals, but because today the country needs more than ever that we citizens shall not let Washington or the county seat do our thinking for us.



It’s the same in the Church. There’s one Church in our town that has a hard time. Yet it has fewer burdens than any other.

But it has a little bunch of managers who feel competent to attend to all its affairs, and the members just let ‘em.

I didn’t suspect what was the matter until one day a man who goes to that Church said to me, “They’re going to put up a parish house soon, and they’ll be after some of us for more money than we want to give ‘em.”

You don’t hear that sort of talk from the people of our Church. We never say “they.”

Just now we’re not putting up any parish house, but if we were our pastor would take care that every member and every Sunday School scholar and all the boys and girls in the young people’s society would be telling about the job “we” had on hand.

Things don’t always go smoothly with us; we have some people who are more or less queer. But the one idea we hang on to always is that our Church belongs to all of us, and all of us belong to it.

I’m Neither Pessimist Nor Optimist

Next to optimists, I’d get rid of pessimists, if I could. There’s something about a determined viewer with alarm that leaves me helpless.

He knows far more facts that scare me than I can answer. He sees menacing forces coming at us from every direction,

and proves to me that we can’t possibly put up a successful resistance.

He has statistics, and inside information; and while I’m with him I don’t see how the state, or the Church, or whatever he happens to be hopeless about, can have the ghost of a chance.

Every time I have a talk with him I come away depressed and disheartened. He wallows in gloom, and, though I don’t wallow with him, I can’t help wondering; suppose he should be right!

But a good night’s sleep breaks his hold on me. I wake up and see the world is still here. I find children can still play, and some mothers can sing at their work, and some teachers and business men and farmers still consider themselves as being in a sort of partnership with God.

And there comes a hint that saves me from surrender to my pessimistic friend’s visions of despair.

I say to myself: “No notion of the world that makes people say, ‘O, what’s the use,’ is worth house room in a healthy mind. The whole machinery of life depends on folks taking for granted that something is the use. Otherwise the machine would run wild, or run down. Even the pessimist’s breakfast depends on people who believe in something.”

But I don’t make the mistake of swinging clear over to the side of the optimist.

I don’t believe this is the best of all possible worlds. I don’t take any stock in the idea of progress onward and upward as something that just can’t be stopped.

In between optimist and pessimist there’s room for hope and fear, for faith and doubt, for victory and defeat, for joy and sorrow, for prosperity and adversity—for struggle, in short.

That middle ground is the battlefield of life. It has good fighting, all along the line, with neither irresistible foes nor unbeatable friends to decide for each of us which way the struggle will end.

We decide that detail ourselves, with help from that power outside ourselves which to me is best described in one glorious and tremendous phrase: God the Father Almighty.

Taxing Divorce, or Tackling It?

I see that some folks who read about Hollywood and its divorces think that a tax on divorces would be a good thing—ten per cent of the offender's income on the first, twenty per cent on the second, and so on up. By and by it would be a pretty stiff tax.

We don't have any tax on divorce in our town, but we have something even better. We believe it is better to tackle an evil than to tax it. We have tackled the divorce problem indirectly, by what you might call our way of living.

Ours is a Church and Sunday School town, and that helps a lot. Divorce does not come easy to Church folk. Their philosophy of life is not the runaway kind.

They feel, sometimes without under-

standing why, that divorce is the last resort, not the first, and that life, for divorced people, might be harder for all concerned than it is for the same people if they hadn't broken away.

And we have many people who went to small Church colleges, where they met their life partners. Naturally, they send their children to similar schools.

I can't give positive statistics, but in our town we are pretty sure that Church college matches which end in the divorce court are few and far between.

Another part of our insurance against divorce is that most of our folks have to work steadily for their living, and at jobs that call for real partnership between husband and wife.

If we were a movie-making folk, with all the feverishness and folly and one-

sidedness that movie making seems to call for, I don't know that we'd be any better than Hollywood.

Or if our men were scramblers for profit in businesses not directly related to human needs, and if our women had so little to do that bridge would seem to them the only alternative to being bored to death, we might go in for divorce in a big way.

I could name other preventives of divorce that our town uses, but they are no more magical than these.

Taxing divorce doesn't seem to me such a bright idea; our people have a more workable one, although I know some folks would see nothing exciting about it.

It is a mixture of reverence, team work, and self-control. Its chief virtue is that it works; and no tax collector is needed to keep it in operation.

The New Protestantism

(*A Study of "What Can We Believe?", by James Gordon Gilkey, M.A., D.D.*)

(The Macmillan Co., New York)

By MELVILLE HUGH WAY

IN MEMORIAM

May 30, 1934

A picture hangs upon my wall,
A lad in uniform,
A stripling clad in suit of blue,
Who braved rebellion's storm,
Who bared his breast to shot and
shell,

That freedom might be won
For sable fellow-men in thrall—
I'm proud to be his son!

'Twas not on fields of blood alone,
That he showed forth his worth,
In paths of peace he and his kind
Our Nation gave new birth.
I see him yet, still young and strong,
When I was but a lad,
As his appointed way he walked—
I'm proud to call him "Dad!"

His well-spent life showed to the
world

Just what real men should be,
His understanding comradeship
Inspiring was to me.
A mother's worth can't be denied,
Her place with lass and lad—
But boys are lucky when they have
A father like I had!

—WALTER ESMER

In the Foreword to this volume the author states that "there have been three clearly discernable periods in the long history of Christianity." He names the apostolic period, the early Catholic period and the early Protestant period and goes on to state that "the thesis of this book is that Christianity has now entered a fourth period in its evolution, the period of the New Protestantism." Dr. Gilkey believes that the time has come for liberal Protestants to cease attempting to maintain "a superficial and temporary harmony at the cost of concealing significant and irreconcilable differences of attitude and approach" between the Old Protestantism and the New. He feels that the gospel of the New Protestantism is "at least partially new" and his book is an attempt to state this new gospel and the reasons compelling the liberal of today to accept it.

Needless to say a book on this subject with this object and by this author provides reading which is at once interesting, stimulating and thought provoking.

Most appropriately Chapter I deals with the "New Foundations of Religious Belief." After showing the inadequacy of the old foundations, the infallible Bible, the infallible Church, the individual conscience, "spiritual intuitions," beneficial results, etc., the problem of a new foundation is faced and "logical induction" subjected to the most careful and intelligent analysis is presented as the theory upon which the New Protestantism shall base its beliefs.

Succeeding chapters consider in detail the New Protestantism's answers to the problems of God, of suffering, of immortality, of prayer, of God's Providence, of morals, of sin. God is defined as "the Mind, the Power, and the Goodness working in and through the life-process." He is with us and He is friendly. Nature "is a vast mechanism through which the Mind-Power-Goodness" works.

The purpose of God for men, says the New Protestantism, is the development of character. To achieve such a purpose God had to permit in His children freedom of choice. This naturally involves certain factors of risk. God seeks to guide the individual, at least in certain great and important crises, but the freedom of choice is never taken away. Suffering is the result of this element of risk taken by God. It is as much of a sorrow to God as it is to us. If the suffering destroys a part of our powers God will find some other task for us, a task which our remaining abilities will permit us to do. If the suffering brings our life on this earth to a close then the development of intelligence, skill and kindness continues "in a further exist-

ence or successive existences after Death." And, "that growth and development begin after Death at the precise point where they stopped before Death." But of the conditions after Death we know absolutely nothing.

The New Protestantism's theory of prayer is based on three facts, namely, prayer does not cause God to interfere in the natural processes; prayer does not cause God to change one person because of the prayer of another; God does change, during the act of prayer, the inner life of the one who prays. In the light of these facts it is valueless to pray for a change in the weather. It is equally valueless to pray for a change in the character or personality of another except as one is willing to so order his own life, under the guidance and with the help of God, that he may contribute to bringing about that change. One will pray for wisdom, for strength, for insight, for peace of mind and soul. Through the increase of these qualities within himself he may become the instrument of God in bringing about such conditions as God desires in the development of personality in His children.

The Old Protestantism is based on the theory that there is One Force operating in the universe and in the life of man. The New Protestantism teaches that there are many forces "beside the Great Force we call God." When these forces occur in certain combinations human tragedy is the result. But God is not indifferent. He is the Great Force and eventually the Great Force will prevail even though at times "these superficial and relatively unimportant forces" seem to be prevailing. "Underneath thee are the Everlasting Arms." Life is not as simple as our forefathers thought it to be. Life is complex, but God's purpose, God's power, God's love will prevail. He is "constantly at work within human minds and hearts, seeking to carry out His wise and kindly purposes."

The New Protestantism maintains rightly that an act is moral if it is socially useful or beneficial. The preachers of ministers, the laws made by society, even the laws of the Bible, do not determine whether an act is moral or immoral. They are only the formulated statement of the experience of society. Society has found, through long ages of experience that certain acts do not redound to the benefit of the community as a whole. Such acts are declared to be immoral. A law is in the Bible because it is true—because it has been found true and beneficial by experience.

But morals change. Changing conditions both environmental and spiritual, and longer experience sometimes "make ancient good uncouth." It is a little difficult, however, to go all the way with the author when he states that the commandments against having other gods and against graven images have no meaning for society today. True, in the sense in which they were originally meant we are not likely to break them today, but we are rather strongly of the opinion that there is a sense in which they strike at the very root of the world's sad condition today.

Sin is, according to the New Protestantism, not the result of some incident in the life of some supposed Adam and Eve, nor is it the result of the activity of evil spirits. Acknowledging the truth in the theory of evolution The New Protestantism finds human beings to be the descendants of animals and traces of the animal nature are still present and active in human kind. These "traces of the ape and tiger" are the roots of sin and when permitted to express themselves do so in sinful acts. "Animal inheritance is the ultimate source of human sin."

There is no theory of an atonement. Jesus has nothing to do with bringing an individual into a relationship of peace

with God, except as He exemplified that condition and the method of reaching it in His own experience. Recognizing that sin is the result of his animal impulses one must "develop within his own life forces for good which will prove powerful enough to counteract the all-too-familiar forces for evil." When one has done that he finds himself acceptable to God in much the same sense that the Prodigal Son found his father glad to receive him and restore him to his former place in his household.

Dr. Gilkey devotes a chapter to "What Jesus Means to a Modern Liberal." He concludes that Jesus was not God. Neither was He a God-man. It is the conclusion of the New Protestantism that He was a human being whose genius was in religious and ethical ideas. He was a teacher—"and nothing more." His teaching is definitely colored by the ideas current in His day, some of which the experience of nearly twenty centuries has proved to be true, some false. Jesus' gift to the world is found in three great ideas which we find clearly and repeatedly expressed in the Gospels. These three ideas are, first, the infinite value of a human personality; second, the obligation to "active kindness" to everyone; third, the presence in the world of an "Unseen but Loving God who values and helps us all." Since Jesus is in no popular sense divine, being a Christian does not depend on one's beliefs, but entirely on one's living in accordance with these basic teachings of Jesus, the teacher.

What chance has such a religion in the modern world? Dr. Gilkey admits that it will make an appeal to only a limited number of people. A great many will cling to their belief in a Jesus who was more than a teacher, who was, indeed, God in-

earthly. Many will continue to believe in Him as a worker of miracles and as One who on the Cross made atonement for the sins of men. But, believes Dr. Gilkey, there will be some in every community who, having thought through the implications of such beliefs and who taking advantage of the results of modern scholastic research, particularly in Biblical criticism as well as science, will find in such a religion the only religion which will appeal to them as reasonable. The minister of such a Church will find many discouraging aspects to his work. His congregations will not be large in most cases. He will be misunderstood by many. But he will be teaching the ideas which Jesus taught and he will be living the life which Jesus lived. He will be "perpetuating Jesus' essential convictions and spreading His spirit." Because it seeks to do these things, the New Protestantism can, Dr. Gilkey believes, fairly claim His name.

Most of the older generation, we dare say, will never accept the teachings of the New Protestantism. Nor will many of the younger generations who have been denied the advantages of higher education. Nor will many of the younger generations who, although they may have attained a Bachelor's degree in Arts or Science, have been nurtured in a Christian home of the Old Protestant type. Some of us will find it very difficult to give up our belief in the divinity of Jesus. Not only have we believed it for a very long time, which of course, is no argument for the truthfulness of the theory, but we have been using the theory in our daily lives for a long time, and we think we have had results. Our experience seems to teach us that the religion which we have been basing our lives on, the principle tenet of which is God incarnate in Jesus who was

and is the Christ, is reasonable. We make all due allowance for the results of modern scholarship both in the realms of science and Biblical criticism. We admit the likelihood that much of the mythical has crept into the Gospel story. We admit the limitations of Paul. He was, of course, limited by the ideas current in his day and his teaching is no doubt distorted thereby. But it is difficult for many of us, many of us who are of the younger generations and more or less, at least, educated, to understand how an ordinary human teacher in an obscure country two thousand years ago who never wrote anything could, by the pure sublimity of His ideas create a movement which has revolutionized the thinking and the action of almost the entire world. Other teachers before and since have expressed these same ideas, but without the tremendous results of the teaching of Jesus. We find it most difficult to transfer our religious allegiance to a mere teacher when we have been giving it to One Whom we believed to be like us, but yet greater, to One who is "a true and righteous man, yet more powerful than all creatures; that is, one who is very God." (Heidelberg Catechism, Question 15.)

So much of the New Protestantism is admirable and so well suited to the needs of this new day: much of it appeals as reasonable and true to the educated younger generation; the individual and the world would be so much happier and kinder and better if we all lived as it teaches us to live. It seems too bad that it cannot be Person-centered in the Person of Jesus the Son of God, rather than merely curriculum-centered in the teaching of Jesus, a wandering Jewish rabbi of two thousand years ago.

Baltimore, Md.

"The Minister as a Promoter of Church Schools"

By G. H. GEBHARDT, Director of Christian Education, Classis of Philadelphia

Eastern Synod's Committee on Christian Education has set before the Churches, as one of the four major objectives in its "Five-Year-Program," this significant goal: "A Larger Use of the Minister's Skill"—directed of course, in the interests of Christian Education and the increased efficiency of his Church School. The implications of this proposed objective involve the contention that not all of the ministers' potential usefulness is now being capitalized in the cause of the Sunday School. It goes without saying that every worthy pastor is deeply and genuinely interested in his own Sunday School, if for no other reason, at least as a "feeder" for his Church membership. He is altogether short-sighted if he does not look upon his Children's and Young People's Divisions as fertile fields for the cultivation of juvenile accessions to the congregation over which he is set as shepherd. Then, surely, every Christian pastor, is interested in the numerical growth, the expanding activities, and the increased interest of his school, for its own sake, as an important element in the general "picture" of the work he is doing.

However, it is evident that Eastern Synod's Committee has in mind, in the promotion of this particular objective, an attainment far more comprehensive and vital than the mere stimulation of a statistics-motivated interest on the part of the pastors in their Sunday Schools. The content and phraseology of the other three "goals" in the Five-Year-Program preclude any such superficial interpretation of this fourth and (to the ministry) most pertinent proposal. The setting up of periodical **Workers' Conferences** in every Church School; the adoption of "**Standard B**" of the International Council of Reli-

gious Education, for measuring and improving each of our schools; and the promotion of **Leadership Training Schools** (local or interdenominational Community Schools)—these three preceding steps in the hoped-for progress, as outlined by Synod's Committee, all clearly assume the indispensable prerequisite of a "larger use of the minister's skill in promoting and maintaining higher educational standards in our Church Schools."

This involves far more than an understanding of modern "Technique" in educational procedure, although there are still many pastors whose disdain for such "technique" often strains their vocabularies. In the main, the aforetime bitter hostility between pastors and religious educators has given way to a healthful, friendly comradeship between the more intelligent and Christian members of both groups. In Philadelphia, leaders from both groups sit about a luncheon-conference table many times each year, in order to face mutual problems together. In another ten years, predicts John M. Versteeg, "the usefulness of the pastor who despises educational methods will virtually be ended." Yet not as a protective measure against the future, but as a "present privilege" should the Christian pastor become an alert religious educationalist. As Halford E. Luecock has wisely pointed out, the major defect in our Sunday School work, to date, has been "the tragic lack of a realistic understanding of the nature and effect on human life of the forces dominating our world and conditioning the spiritual as well as the economic life of millions of people. The great bulk of Church School teaching has kept within the status quo. . . . Whatever of religious faith and of Christian ethics could operate within

the framework of a society driven by the mainspring of the profit motive was taught, often effectively. But such forthright teaching of Jesus . . . set down in the machine world of the twentieth century, as would clearly reveal the anti-Christian character of our present industrial and economic system, has rarely been given. Millions of young men and women have gone through a few years' exposure to Church School teaching without having acquired any slightest basis for a genuinely **Christian Criticism** of the society in which they live!"

It would seem, then, that the major contribution which a minister could make, in the larger use of his skill in the Church School, would be such a thorough understanding of the philosophy of education and of present-day emphases in the building of Christian character and a Christian community, that discriminating direction and correction can be given to the efforts and concepts of his Church School workers. Much of the material for the Church School Curricula which emanates from various denominational editorial offices, still bears the stamp of allegiance or subservience to the current social and economic order — to the status quo! But, praise God, in some of the editorial control rooms of our Church School publications, notably that of our own denomination, there are men of pioneer spirit and heroic hearts, who have been ready and eager to lift our vision to the vistas of a new day and a "New Deal!"

Other fields which beckon the pastor to invest a greater measure of his endowments and labors are:

1. Leadership Training Schools—community and interdenominational units, which suffer and languish today because

of a dearth of skilled and competent teachers and leaders.

2. Conferences and Institutes for Christian Workers and Church School leaders; Vacation Church School and Week Day School of Religious Institutes.

3. Assisting the Worship Committee and the Curriculum Committee of his Church School Board in raising the standards of worship and of lesson materials, organizing group discussion classes and Reading Circles and fostering Parent-Education Courses.

4. Encouraging his most likely young people to attend summer camps and conferences, denominational or interdenominational, and upon the return of these leaders, helping them to apply the fresh inspiration and new ideas, methods, etc., to the program of the local Sunday School.

5. Taking the initiative in planning and fostering frequent Workers' Conferences, and personally urging his teachers and leaders to participate in them.

6. Encouraging his Church School staff in the use of "Standard B" as an instrument for gauging the present efficiency of

his school and as an incentive and guide for its improvement.

7. Co-operating with Classical, Synodical and Denominational Committees and agencies in the promotion of every reasonable agendum of the Christian Education movement.

8. Assisting in the selection of books for the "Church School Workers' Shelf" in his Church's library.

9. Using his weekly bulletin for a consistent publicity for local and general Church School activities, particularly calling attention to strategic advances in the field of Christian Education, affecting to any vital degree the local or denominational program.

10. Last, but not least, the constant cultivation and endless education of his officials and leaders in educational enthusiasm, theological open-mindedness, ethical sensitivity and social perspective, in order that there may be no unfortunate "blockade" to the Spirit's working along new and untried paths!

Among many books which will challenge this larger interest and service of the pas-

tor in the Church School and which will help him to meet that challenge are:

Coe's—"What is Christian Education?"
Horne's—"This New Education"
McKibben's—"Improving Religious Education Through Supervision"

Sheridan's—"New Tendencies in Teaching Religion"
Blanche Carrier—"How Shall I Learn to Teach Religion?"

Jacks'—"The Education of the Whole Man"

In conclusion, to use the language of Dr. Lucecock again, the minister must make secondary the old question, "How to make the Sunday School go," and give more of his special skill, his professional knowledge, and his inherent zeal to the "previous question"—namely, "What God desires to make out of us and this world and how we may co-operate with Him" to that end! The minister who seriously and courageously faces this question cannot fail to discern, as a major part of his task, the promotion of the Church School in the fullest sense of the term.

A New Era Has Dawned

(Address by the Hon. DANIEL C. ROPER, Secretary of Commerce, before the Editorial Council of the Religious Press)

I am pleased in these times to confer with groups of persons like this, which sense the interdependence and inter-relationship of all segments of our economic and social life. It was in the furtherance of such ideals that Christian Churches were founded and have been supported and sustained throughout the centuries. The great difficulty in successfully impressing the necessity of this co-operative attitude has been uncontrolled greed and unbridled selfishness, blinding us all to the inner and more lasting values of life. As Shakespeare has well said, "There is a tide in the affairs of men which taken at the flood leads on to fortune." Such a tide of opportunity now appears for human service.

It is an interesting thing in the history of men, as well as in the history of individuals, that relatively few people are cognizant at the right time of such tides or opportunities. Let me illustrate: I was born in an agricultural era, characterized by the definite feeling on the part of the majority of the people that agriculture was the basic and controlling industry. One day in my early life I noticed from a statement in the "Atlanta Constitution" that, according to the headline, a new era had dawned, the editor stating that on the day before cotton had been picked in a cotton field adjoining a new cotton factory in the vicinity of Atlanta, Georgia, the cotton had been ginned, carded, spun, woven into a fabric, the fabric dyed, the fabric cut into a suit of clothes, tailored and worn to a ball on the same night of the day the cotton was gathered from the field.

The newspaper article went on to state, "A new industrial era takes precedence over agriculture." However, relatively few people in the agricultural area, at least in my locality, sensed this situation, and the manufacturing industry went largely to other localities.

While in Washington 30 years later, the Secretary of the Treasury called a group of bankers to his office from New York, told them that the World War had to be financed, and asked their suggestions as to how it could be done. These bankers stated that they would have to take the bonds as they had done on previous occasions when the Government needed to be assisted in its finances and be given a rate of interest. This greatly displeased the Secretary of the Treasury and he stated that he would take the matter to the people and get the people to buy the bonds. The bankers laughed at the idea, but the Secretary did take the matter to the people, sold them the bonds, and initiated a bond and security mindedness on the part of the people. A new era had dawned. This era, uncontrolled as to greed and selfish aggrandizement, exploded in 1929.

We are now in another era,—what shall it be called? Let us hope that it may justify some terminology of stabilized control that will recognize the fact that after all, the proper human relationship makes man essentially and necessarily his "Brother's Keeper." This conception of government conforms to the principles of social and economic stability enunciated by the great Nazarene two thousand years ago. While we all know that Christ did not discuss the technique of economics, we do know that through His teachings He gave expression to human motives and human values that must underlie any just economic and social system. His doctrines emphasized the service for the common good as against that of self-seeking advantage.

True Christianity is founded upon the principle of mutual aid and seeks unselfish co-operation as against selfish individualism.

The Federal Government is endeavoring to work out economic and social con-

trol in business through a series of regulations called codes which have for their purpose the establishment of an equitable condition with maximum benefits and minimum inequalities for all concerned—an effort to give all an opportunity to live and enjoy reasonable opportunities in life. Equal handed justice must be sought for the laborer, the capitalist, the industrialist, and all other agencies having a place in our social life.

The most important function in the whole procession, however, is the creation and maintenance of a proper attitude toward life—a proper responsibility as between man and man. The religious and civic organizations must assume important responsibilities in this work.

We need a code in such organizations that will look to the establishment of necessary co-operation and defend against unfair practices just as is attempted under the codes for business. The Federation of Churches looks in this direction as it undertakes to bring into effective co-operation the Churches and stress the fundamental principles for which the Nazarene stood and for which humanity is sorely in need.

I bespeak for you success in co-ordination and in effective co-operation that will bring all Church people into such harmony as will forget their minor creed differences and center upon the teachings and principles of the Christ.

We need to sense the feeling of the Phillips Brooks shoe cobbler who visited the Church of Phillips Brooks one Sunday morning. Dr. Brooks said to him after the sermon, "Please tell me just what you think of me as a preacher." The cobbler promptly replied, "I was so much interested in the principles that you were announcing in your sermon that I did not think of you at all." We need to forget ourselves in well doing.

The Christ Ideal and the Ideal Christ

By DR. R. C. SCHIEDT

It is not what we believe, primarily, but what we love that ultimately determines our character. In brief: our ideals shape our destiny. We may believe, i. e., accept as true, all the creeds of Christendom, but love, i. e., passionately worship, as the goal of our most ardent desires, the pleasures

and honors of the material world, and thus belie the confession that sponsored our acceptance into Church membership in answer to the question: "What is thy only comfort in life and in death?" Such aspirations are, however, not ideals in the true sense of the word, they are mere

idols, doomed to perdition. Only aspirations born of and identical with our religious beliefs are true ideals. Religion, from this point of view, is practical idealism, the essence of all human ideals. The idealism of the Middle Ages centered in the supreme desire for happiness, while

modern idealism rests upon the categorical imperative, the unconditional obedience to the commands of moral law, poetically interpreted. As such it embodies the truest form of reality.

Scientific truth must be couched in words and terms of mathematical exactness. Poetic truth coins words that contain a great deal more than their bare letters indicate, because man in his poetic mood fills them with the boundless world of his emotions. This is especially true of the symbolism of our religious cults, where the language of poetry is of infinitely greater importance than mere prose. Thus we can only fully appreciate the spiritual values of our great Christian festivals in the light of the poetic appeal to our faith, i. e., as idealized reality; as poetry, indeed, but as poetry with rightful claims to truth in the process of constant realization. Hence, a renewal of our threatened religious ideals can never be expected to come from the schoolmen or the highly scientific dissertations of learned theologians, it will eventually be ushered in by the creative forces of the divinely guided human spirit as manifested in the revival of the poetic conception of life and life's mission among men.

A strictly religious ideal, hitherto unknown, captured the imagination of mankind in the person of the Christ. The ancient world knew only political and national ideals. When Athens, Rome and Jerusalem were the centers of civilization and culture each one had its own specific temple, in which the people's God, i. e., their national ideal, as comprehended by their choice minds, was worshiped. With the Christ a new era in the history of human culture begins. The Christ is no longer the son of a single people, He is the unifying bond of humanity, the specific child of God, the God-Man. However, as nation after nation acclaims Him, He assumes the characteristic features of the people who worship Him, without, however, being affected in the fundamental essence of His divine being. To the Jews He is a Jew: a Messiah who is to come in the clouds of heaven to redeem Israel, a judge of the world to carry out Jahwe's decrees and to establish Jahwe's realm of right and justice on earth. To the Greeks He is a Greek: God's Word becomes flesh, the prototype of all philosophers, from Whom rivers of living waters flow, rivers of wisdom dispensing knowledge of the truth, imparting eternal life and leading to a communion of spirits. In Rome the Christ becomes the heavenly Caesar, who forces His legions into the service of the militant Church and makes the strict discipline of Heaven the legal requirement, to be enforced by the commander-in-chief of the Church on earth. To the Germanic races the Christ is the dispenser of blessings, the Saviour of men, the valiant knight, who gathers His vassals about Him to lead them into the battle for the rights of the weak and oppressed, for the protection of the little ones and the vindication of innocence.

In this Christ men and women firmly believed, never questioning, whether their belief agreed with the Bible account, or whether He had ever lived some time or somewhere in accordance with their belief, or even whether such a person, as they believed Him to be, was at all thinkable in reality, nay possible. For, was He not their ideal! In Him they found all the most ardent desires of their hearts fulfilled, to Him they attributed and from Him they hoped and expected all things good and great as gifts from His heavenly mansion. This Christ inspired His disciples, men and women, to sacrifice their lives for His sake; He was, indeed, a living Christ, an ever present power to His believers, however varied the pictures were they had of Him in their hearts and in their Churches. And yet their approach to Him never reached the intimacy of genuine love, because they felt that they were separated from Him by an unfathomable gulf. For was He not the God-Man,

the Holy One, the Sinless One—they, the sinful descendants of sinful ancestors! They could never become what He was! What they had felt, fought for and suffered, was foreign to Him, was so far beneath Him as the earth is beneath the heavens, as man is beneath God. This Christ was, indeed, an ideal, even a religious ideal; but an ideal of the world beyond, not one of this mundane life or earthly reality.

Hence, also the men and women who patterned their lives after Him, in whom He was Himself alive, were of the other world; their lives no longer centered in this earth. Is it not for this reason that modern man seems so foreign to this Christ, so full of doubt about Him? He objects to hold to a religious ideal to whom no road of a natural moral development

in antagonism to every other claim, until finally the minds become confused and human greatness becomes a mockery.

Nevertheless the quest for a Christ still persists. The very mockery in which the sceptic indulges, betrays his longing, revealing the unwilling confession that he has become a burden and a torment to himself, because he has lost the spiritual eminence from which alone he can properly view and evaluate all earthly things, especially those of his personal concern. When we witness the idolatry, carried on with human personalities of large and small stature, and behold the cult through which men and women pay homage to themselves, eagerly scanning the daily papers for the appearance of his or her name and picture on the front page, we unwittingly become convinced that these performances are a sure proof of a great void in the hearts of modern humans, demonstrating their poverty-stricken store of ideas, forcing them to find substitutes for the lack of ideas in the worship of this or that commonplace individual, raised to the rank of hero or heroine. And because modern men and women have no longer a religious ideal, no longer a Christ, they bow their knees before the political power, they idolize their specific political party, and the proof of their faith rests upon the sharp edge of the sword and is confirmed by the host of bayonets which, in turn, are upheld by the unholy might of mammon, ultimately controlling both the sword and the bayonet.

But if we more closely scrutinize the spiritual poverty threatening a vast number of modern men and women, since they lost their Christ who lifted them above themselves, redeemed them from themselves and gave them a spiritual ideal that never failed them, answering their hearts' most ardent and profound searching, we discover that they lost not their own Christ but the Christ of the Church. When, during the Middle Ages, the Church placed herself between man and his Christ, claiming to be the earthly representative of the heavenly Christ, her outward splendor, her cult and her ordinances became to the humble believer the bond between him and his Christ. When this bond was torn, never to be repaired, the loss of faith in the Church meant loss of faith in the Christ. When the Church became heavily involved in the service of the most worldly interests of power and possessions, honest doubts arose as to whether the Church of whatever name can still give the world an ideal which the common man could revere and faithfully serve.

When the Churchman speaks of his Christ, does he not mean the Christ of his pastor or priest, or of the catechism? It is the Christ of the past, about whom the thinking human mind has a thousand questions to ask. He is, indeed, the same yesterday, today and forever, but the Church is no longer the sole arbiter and dictator of human thought and conduct, nor can she be the sole custodian of the transcendent Christ. The Christ ideal had its origin in the Messianic idea which dates back to the prehistoric times of the early Israelitic life, it bore new blossoms, when the vitalizing constituents of Greek philosophy were grafted on to it, was greatly enhanced when it entered into the political creations of the Roman world power, and finally reached its transcendent state in its adoption by the Germanic tribes as the direct personal gift to the individual believer, pointing in our days to the secularized Christianity of the future, a Christianity that has become one of the evolutionary products of universal history, an exponent of the entire life of human culture, social, economic, religious, ethical, artistic and scientific, poetically interpreted. The transcendent Christ Ideal becomes the ideal Christ in whom the stirring, driving forces of the age are supremely active, a present Christ, whom men may learn to seek and to love, a Christ that transcends, i. e., suffuses with His light and His love,

AS A POPULAR POET SEES THE PREACHER

Ah, what an easy job is his,
The man who's in the preaching biz!
He has but little work to do,
For all he does the whole week
through
Is just to call upon his flock
As regularly as the clock;
To cheer the sick who groan in bed,
To preach a sermon for the dead;
To teach the sinner righteousness,
To succor famine and distress;
To marry lovers fond and true,
And christen little babies too;
Preside at socials now and then,
Hold meetings for the boys and
men;
Look in upon the ladies' aid,
See that the janitor is paid;
Hold prayer meetings on Wednes-
day night,
Smooth over bickering and strife;
Keep all his actions free from
smirch,
Avert dissensions in the Church;
Give all parishioners advice,
And always preach on Sunday twice.
Yes, kindly is the parson's fate,
The work is light, the pay is great.
A guide, philosopher, and seer,
At seven hundred bucks per year.

—Berton Braley
in the "Christian Leader"

leads, at best accepting the historic Christ of extreme modernism. Such at least is the objection of the "highly cultured humans" who proclaim their Humanism from the housetops. But that suffices to create a difficult problem. For, the loss of the century-old allegiance to the transcendent Christ is the deepest wound dealt to the hearts of sincere believers, and the acknowledgment that a majority of our academic youths maintain a sceptical attitude towards the transcendent Christ fully justifies the demands for greater emphasis on religious education in our highly complex educational system.

We have, indeed, an abundance of great men, of scholars, statesmen, artists, even of pious men and women, whom we should revere and love. But none of them reaches the stature of a Christ. We cannot take them by the hand and say to them: "Be thou my saviour, lead me, I will follow thee wheresoever thou goest." For, even the greatest and best of men exhibit on closer inspection the frailties our human flesh is heir to. We cannot sing Christmas or Easter hymns to them; we cannot erect sanctuaries to them in our hearts, where we could pray to them, pouring out all our grievances and asking for greater spiritual power. They do not unite men, but rather cause dissensions, each one championing his own selfish cause, often

all classes and conditions of men and of nations. When once we understand that the Christ cannot be merely a past but is preeminently a present life, we shall confidently look forward to the hour of His birth in the individual believer.

Nineteen hundred years ago the social and political conditions of the Roman world were very much like our own. All the old ideals had broken down, and the worship of the cult of the Caesars had taken their place. The Caesar-God was revered as the acme of charm and delight the human race had produced, as the saviour of the world, as the essence of all wisdom and power. But the great lie that found expression in this cult was, after all, only a last cry of distress uttered by the human heart which, in its unsatisfied longing after the eternal values of life, clung to an earthly ruler, until, in the fulness of time, the Christ was born, realizing the ideal of the nations of the earth, much purer and nobler than they had ever known or possessed. May we not also, after the debacle of the world war and its subsequent confusion of tongues, expect a new and inevitable exertion of the law of history, which like nature abhors a vacuum, ushering in a new Christmas in the fulness of time, a new birth of the Christ, whose glad tidings would again arouse new hopes and heal the wounds from which a Christless humanity today suffers?

Again we witness in these days a convocation of nations, as in the days, when a decree went out from Caesar Augustus, that all the world should be taxed; again

the vision of mankind is brightened and heightened by the sublime spectacle of a new star on the political horizon that portends peace in spite and in the midst of wars and rumors of wars. The old conceit of the nations who, for centuries have boasted of their foreordained leadership in the history of mankind, is being rudely disturbed; by a closer contact with the so-called inferior races primal qualities of human nature have been revealed that slumber in the depth of every human soul. During the social upheaval of the present crisis the preaching of the social gospel has borne rich fruit. The people of the "Fourth Estate" are struggling out of darkness and lowliness towards the light and height of life, they were as far removed from the aristocrats of culture as the slaves in imperial Rome were from the enlightened disciples of Epicure or the learned professors of Stoic philosophy. And if we ask, what it is that gives this whole movement its irresistible force, agitated by the opposing currents of this stirring age, we can find but one answer: it is undoubtedly a new revelation of man, whose whole history proves that he is subject to the eternal elementary laws of evolution which are stronger than the all-powerful human will, and against which, in the end, even the sword and the bayonet are without avail. This applies alike to the traditional function of the Church and to the social progress in human relationships. "The time cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . but the hour cometh and now is, when the

true worshipers shall worship the Father in spirit and in truth."

And if these mighty intellectual and spiritual currents of our stirring times mutually influence one another, they will produce a new human image that combines in itself the composite features of the most widely separated nations, including those types who live close to the gutter. Such an image will symbolize the ideal Christ, the sublimest religious ideal, in whom all searching, Godward-striving spirits would discover the realization of all their longings and aspirations, to Whose heart we could cling with an overpowering love, begging Him to lead us on our journey through life. But such a Christ does not belong to the militant Church, rather to the Church triumphant, realized in the fulness of life, because He will incorporate all our ideals, the individual as well as the social, in the eternal, God-given order of life, arousing in us an ever-present consciousness of our human obligations, by His mission as the creative, all-embracing power of the transcending God. It is only through the transcending Christ that we can apprehend the transcending God. This ideal Christ will in reality be our Christ—your Christ and my Christ—the Christ Who leads and guides us through life, Who redeems us in life and in death, the Christ born within us, the God Who in nature and in history constantly reveals to you and to me His eternal purposes and becomes incarnate in you and in me in order to reveal His glory.

Lancaster, Pa., May, 1934.

NEWS IN BRIEF

MAY CLASSICAL MEETINGS ACCORDING TO THE RECORDS IN THE OFFICE OF THE STATED CLERK

MAY 31—North Dakota, 7.30 P. M., Zoar, Rev. G. Gaiser, Medina, N. D.

SYNODICAL MEETINGS FOR 1934

SYNOD OF THE POTOMAC — June 11, 1934, Hood College, Frederick, Md.

SYNOD OF THE NORTHWEST — September 4, 1934 (7.30 P. M.), Swiss, New Glarus, Wis., Rev. Richard Rettig, New Glarus, Wis.

CLOSING DAYS AT THE MISSION HOUSE

Baccalaureate Service, Sunday, May 27, 10.15 A. M.

Sermon by the President on "Educational Dynamics".

Graduation of Seminary, June 3, 10 A. M. The Rev. Dr. Paul R. Pontius of Lehighton, Pa., president of Eastern Synod, will deliver the graduating address to the Seminarians.

Academy and College Commencement, June 3, 2.30 P. M.

Colonel Roy Farrand, president of St. John's Military Academy, will deliver the Commencement Address.

(The place of meeting will be the new gymnasium.)

Paul Grosshuesch, President.

BOWLING GREEN ACADEMY

During the week we received \$2.50 from Rev. H. N. Smith, and \$2 from a friend in Clear Spring, Md. The total is now \$471.50. Who will send us \$28.50 to complete Miss Wolfe's salary for the school year? Send checks to Dr. Paul S. Leinbach, 915 Schaff Bldg.

CHANGE OF ADDRESS

Rev. R. W. Roschy to St. Petersburg, Pa.
Rev. John H. Sando to 108 N. Jardin St., Shenandoah, Pa.

Rev. C. George Scheffy from McConnells-town, Pa., to R. D. No. 4, Harrisburg, Pa.

Sugar Creek charge, Allegheny Classis, has called to its pastorate Rev. Ralph D. Althouse, of Boyertown, Pa.

The Tri-Classical Reunion will be held at Rolling Green Park, Selinsgrove, Pa., Wednesday, June 13.

Have you marked down Sunday, Oct. 6, as National Sunday School Teachers' Recognition Day? It should be celebrated in your congregation.

The "Electra" of Euripides will be given in the amphitheatre on the campus of Cedar Crest College, Allentown, Pa., June 7 and 8, at 6.30 P. M. (D. S. T.). In case of rain, the performance will be given indoors.

While working in her home, St. Stephen's parsonage, Lebanon, Pa., Mrs. Pierce E. Swope fell in the cellar, fracturing both her arms and suffering concussion of the brain. For several days her condition was serious, but she is now on the road to recovery.

A PRACTICAL SLOGAN

A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.

—Now and Then.

"SHEPHERD OF TENDER YOUTH"

(Memory Hymn for June)

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King,
We come Thy name to sing;
Hither our children bring,
To shout Thy praise.

Thou art our holy Lord,
The all-subduing Word,
Healer of strife;
Thou didst Thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Ever be Thou our Guide,
Our Shepherd and our Pride,
Our Staff and Song;
Jesus, Thou Christ of God,
By Thy perennial word,
Lead us where Thou has trod;
Make our faith strong.

So now and till we die,
Sound we Thy praises high,
And joyful sing;
Infants, and the glad throng
Who to Thy Church belong,
Unite to swell the song
To Christ our King.

—Clement of Alexandria, c. 200
Tr. by Henry Martyn Dexter, 1846
—Johann G. Braun, 1675

The financial receipts of Central Church, Dayton, O., Dr. Walter W. Rowe, pastor, were unusually good during April, \$3,300 being raised for all purposes. Many people who have not been able to contribute for some time are doing so now. Mother's

Day was appropriately observed. The subject of Dr. Rowe's sermon was "A Great Mother". A Mother and Daughter banquet will be held May 24. Holy Communion was observed on Pentecost, May 20.

The Mother's Day Bulletin of Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, contains a fine picture of the pastor's mother, in her 89th year. Holy Communion was observed on Pentecost.

Rev. J. Stanley Richards has successfully completed a year's work for his Master's Degree at Princeton, and is available for supply work at any time. He can be addressed at West Main and Evergreen Road, Norristown, Pa.

Miss Ellen R. Bucher, late of Milton, Pa., bequeathed \$500 to the Society for the Relief of Ministers and Their Widows as a Memorial Fund, to be known as "The Ellen R. Bucher Ministerial Relief Memorial Fund", the principal of which is always to be kept intact, and the interest thereof to be used annually for the care of our aged and disabled ministers and their widows.

On May 18, 125 mothers and daughters of Salem Church, Catasauqua, Rev. W. A. Kratz, pastor, enjoyed the annual Mother and Daughter Banquet, sponsored by the G. M. G. They had as their speakers a Mother and a Daughter. Mrs. Annie Christman, Catasauqua, spoke on "A Modern Mother", while Miss Greta Hinkle, secretary of literature of General Synod, Norristown, spoke on "A Modern Daughter".

Rev. H. A. Fesperman, pastor of Christ's Church, Hagerstown, Md., has been invited to deliver the baccalaureate sermon to the senior class of the Hagerstown High School on June 3. The class this year is the largest in the history of the school, numbering 291. 11 young people from Christ's Church are members of the class, including the valedictorian, Chas. M. Casel, Jr.

A delightful reception to the new members of Friedens Church, Hegins, Pa., Rev. H. J. Naftzinger, pastor, was held Apr. 12. Not only were the recent Easter accessions honored, but all the members received during the present pastorate. A formal program with an address of welcome by Mr. L. H. Bressler and response by Mr. Edwin H. Ziegler, was held in the main auditorium. A period of fellowship with games and refreshments ensued, and was held in the basement in charge of Misses Tillie Geist and Mary Ressler. Vestments for the choir and pastor have been procured from the C. E. Ward Co., and will be worn for the first time on May 27.

The annual banquet of the Clever Bible Class of Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, was held May 4, in the Masonic Temple. The principal address was delivered by Dr. Wm. S. Hess, pastor of the Presbyterian Church. Dr. Conrad Clever, former pastor and teacher of the class, was a special guest and made a brief address. Officers were elected for the coming year. Brief addresses also made by the pastor, J. Wm. Schnebly, general supt. of the S. S., and R. Paul Smith, present teacher of the class. More than 300 members and guests attended. Music was furnished by the S. S. orchestra, directed by J. Guy Weagley.

A beautiful wedding was solemnized in old Salem Church, Harrisburg, Pa., Apr. 21, at 6:30 P. M., when Elizabeth Gertrude Seal, daughter of Elder and Mrs. Geo. L. Seal, and William Schuster of Indiana, Pa., pledged their troth. The Church, beautifully decorated, was filled with friends and schoolmates of the contracting parties, Miss Seal being a graduate of Hood College, and the groom of the University of Pittsburgh. The ceremony was performed by the pastor, Dr. J. N. Le Van, assisted by Drs. Oswin S. Frantz, of Lancaster, and J. Hamilton Smith, of Pottstown, former pastors of the bride. Following the ceremony a reception was ten-

dered at the home of the bride, after which the couple left on a trip to the Bermudas. Upon their return they will be at home at Indiana, Pa., where the groom is Bursar of the Indiana State Teachers' College.

The 10th anniversary of the new Bellmen's Church, in Berks Co., Pa., took place on Pentecost, with three special services, largely attended by members and friends. The pastors of the Reformed and Lutheran congregations are Revs. John K. Stoudt and L. R. Miller. The music was furnished by the local Senior and Junior choirs, Miss Ella M. Werley organist, in the morning and evening, and in the afternoon by the Jacksonville Church choir, Mrs. Edgar Bailey organist. Dr. Paul S. Leinbach, Editor of the "Messenger" spoke in the afternoon and evening. He also spoke in the Leesport Church in the morning. Rev. John H. Raker and Rev. Dr. W. R. Seaman were the Lutheran speakers at the Anniversary.

Special attention is called to the Summer School for Church Musicians to be conducted July 9-14 in the Lancaster Theological Seminary by Dr. Harry A. Sykes, the organist and choirmaster of Trinity Lutheran Church, Lancaster, and Professor of Music in the Seminary, whose outstanding work with the Seminary Choir has been so greatly appreciated. A recent "Festival of Music" given under the direction of Dr. Sykes indicates the wide scope of his work. It is to be hoped that many can avail themselves of the privileges of this Summer School, in which choir organization, tone and diction will be intensively stressed. It is a real chance to improve the quality and effectiveness of Church music.

In the Hublersburg, Pa., Charge, Rev. James B. Musser, pastor, Easter season observed with special Lenten and Holy Week services. At Zion, Bellefonte, 110 communed; offering for benevolences \$86; 60 per cent of the 1934 apportionment paid; on Good Friday evening the young people ably presented the pageant, "My Redeemer Liveth"; the Birthday Club gave \$150 for the Church improvement fund. At Trinity, Hublersburg, 110 communed; offering for benevolences \$45. Additions in the charge, 16 by confirmation, 1 by baptism, 1 by certificate. The McCormick estate, through the widow, Mrs. Dorothy McCormick, presented to Trinity congregation a plot of ground adjoining the Church property.

In Christ Church, Orrville, O., Rev. A. L. Scherry, pastor, well attended services during winter and Lenten season led to the best attended Holy Week and Easter services during present pastorate. 36 new members welcomed. On Apr. 8, the Heidelberg Men's Glee Club rendered an acceptable vesper service. Encouraging reports presented at the annual congregational meeting Apr. 29, showing a decided forward trend in every department. A change in the program of the Church School, when the lesson study is dropped one Sunday each month and the great work of missions is taught instead, has increased the benevolent giving. A happy occasion was the annual Mother and Daughter banquet on May 14. Recently a Tiffin Summer School Club was formed whose special endeavor lies in creating interest among young people to train for Christian leadership. The pastor enjoyed instructing a class daily in the local high school during the entire school year using Lauffer's "The Bible, its Origin and Content."

We regret to report that our good friend, Rev. Dr. Albert B. Bauman, has been compelled to resign as pastor of St. Paul's Church, Moxham, Johnstown, Pa., which he has served faithfully for almost 14 years. On the advice of his physician he desires to take an extended rest and be relieved of the duties of his pastorate and the numerous organizations with which he is affiliated. On May 6, the consistory reluctantly accepted Dr. Bauman's resignation to take effect at the end of this

month. He expects to remain in Johnstown until the latter part of June and will spend the summer in the middle west. Dr. Bauman has served in the active pastorate for more than 40 years, in Harrisville Charge, Virginia; Pitcairn, Pa., Baltimore, Md., and Zion, Greenville, Pa., in addition to the Church in Johnstown, which has been built up considerably during his term of service. A fund of over \$30,000 has been raised toward the cost of a new edifice. In addition to many other duties, Dr. Bauman is a member of the Board of Directors of St. Paul's Orphans' Home and a member of our Board of Foreign Missions.

In Emanuel Church, Woodhaven, L. I., Rev. E. J. Strassburger, pastor, the attendance reached its climax on Palm Sunday and Easter when 812 were present on Palm Sunday and 854 on Easter; of those 528 communed. Offering during Passion week was \$1,114.12. 55 members received during Holy Week, 24 by confirmation; 31 adults by letter or reprofession. Average midweek service for last 2 months was 248. The congregation gave the pastor an 8 day post-Easter vacation and the pastor and family spent a season of rest in Washington, D. C. Rev. Charles Hess, a missionary of the African Inland Mission and a member of New York Classis, gave a splendid illustrated lecture on his work, and this congregation recommends Mr. Hess to other Churches as a very interesting speaker that will warm hearts for missionary work. Rev. Dr. E. G. Homighausen spoke on European affairs and conducted an open form on a recent Wednesday night; several German delegates including a few units of the Von Steuben organization attended, and the lecture was most illuminating.

Activities in Christ Church and S. S., Philadelphia, Rev. Aaron R. Tosh, pastor, have continued unabated since Easter, with the Church attendance on the increase. At the morning service, May 6, Dr. S. F. Gearhard and Mr. C. W. Yerger were installed as elders to succeed themselves, and Dr. Geo. Yost as an elder to fill the unexpired term of Chas. W. Fisher, deceased. Mr. Alvin J. Lindsley was installed deacon on his 2nd term, and Mr. John Avery ordained a deacon. The W. M. S. held a largely attended meeting at the pastor's residence Apr. 27, and again on May 18 at the Church. These gatherings are looked forward to by members and their husbands who enjoy the social hour thus afforded. Holy Communion celebrated May 20. The C. E. Society had Rev. Clayton H. Ranck as their Mother's Day speaker, and held a very impressive service. They are planning an outing at the Boy Scout Cabin at Conshohocken on May 29, and a play in connection with a strawberry and ice cream festival June 12. The S. S. will hold its annual picnic June 16, and its 75th anniversary will be observed May 27, with an address by Rev. Purd E. Deitz at 12:30. This will be a memorable day for the S. S. and congregation.

The outcome of the Stewardship Essay and Poster Contest within Philadelphia Classis is listed below. None of the judging this year was done by the Committee on Missions, Stewardship and Finance which had the contest in charge. A special committee was appointed for each group of essays and a committee for the posters. The winner received \$5 and the "runner-up" \$3 from the treasury of Classis. A number of congregations offered awards in addition. The report follows: Pastors: Group A—Anna Gorden, First, Spring City, no competition. Group B—Christine Marshall, First, Spring City (first), Anna Yeager, East Vincent, (second). Group C—Richard Yohr, Palatinate, Philadelphia (first); Earl Herzog, St. Luke's, Trappe (second). Group D—Franklin Hartman, St. John's, Phoenixville (first); Bessie Peek, St. Paul's, Lionville (second). Essays: Group A—1. Doris LaOpal Hartman (Cherry Blossom), St. John's; 2. Doris Go-

brecht (William Carter), Linfield Church, Group B—1. Eli Wismer (Wm. Carter), St. Luke's, Trappe, 743 N. Charlotte St., Pottstown, Pa.; 2. Emily Kagey (Cornelia), Trinity, Collegeville, Pa. Group C—1. Etta Brown (Miss Primrose) Palatinate, Phila., Pa., 5323 Girard Ave., Phila., Pa.; 2. Arlene Robinson (Fay Webster), First, Spring City, 543 New St., Spring City, Pa. Group D—1. Annie Neiman (Little Annie), Shenkel, Pottstown, Pa.; 2. Matilda Peterman (Andrey Winstead), St. Paul's, Lionville, Pa. Group E—1. Richard Allebach (Allen Merry), Trinity, Collegeville, Pa., 944 Main St., Collegeville, Pa.; 2. Gladys Cyler (Jean Lynn) Pleasantville, Pa., New Britain, Pa.

On May 13, Mothers' Day, 13 automobiles carrying 60 members of the Schwarzwald Church, together with the pastor, Rev. Ralph L. Folk, journeyed to Allentown to inspect the Home for the Aged. The Supt. Dr. Moyer, greeted the party and conducted the visitors through the buildings, explaining every detail from the kitchen to the roof. The visitors displayed much interest in the splendid manner in which the old folks are being cared for. At the close of the tour of the buildings Dr. Moyer explained the set-up of the Home, its means of support, its capacity, its personnel and its pressing needs. The party arrived at the Home at 3 P. M. and left at 5 P. M., arriving at their homes about 6.15 P. M.

Dr. J. C. Leonard, pastor of First Church, Lexington, N. C., who has won local recognition for his work in genealogical and historical research, has been honored by being included in the list of the leading active genealogical researchers in the United States, in "The Handbook of American Genealogy", recently issued by the Institute of American Genealogy of Chicago. Recognition in this field affords access to the extensive lineage files of the National Clearing House of Genealogical Information, as well as professional contact with genealogists in 1,984 cities, in 1,285 counties throughout the United States and in 29 foreign countries, which will enable him to expand the scope of his work very materially. The Lexington, N. C., "Dispatch", in recognizing Dr. Leonard's work as a genealogist, says: "It will be of interest to the members and prospective members, and especially to the registrars of the Daughters of the American Revolution, Sons of the American Revolution, Colonial Dames, and other hereditary-patriotic societies to learn that a local resident has formed these international contacts, because they will make possible the necessary genealogical research to qualify for membership without outside aid."

Sunday, May 6, marked the 20th anniversary of the fruitful service of Rev. L. M. Fetterolf in the First Church of Pottsville, Pa., and large audiences joined in congratulations and good wishes to the pastor and Mrs. Fetterolf on this occasion. The Church was beautifully decorated with cut flowers, the chancel resembling a lovely garden of roses, carnations, snapdragons and other varieties of flowers. The morning worship was especially planned by the consistory so every department of the activities of the congregation might have part. Miss Effie G. Hoke, organist and choirmaster, had prepared a musical program of high order. Elders J. S. Crossman, G. J. Schott, and R. R. Kerschner, made brief addresses. Statistics given by the pastor gave a partial record of his untiring labors. Rev. Mr. Fetterolf made grateful acknowledgment of the fine gifts received from the members of the consistory and congregation and other friends. The work of Rev. and Mrs. Fetterolf has been greatly appreciated in that entire section. In addition to his pulpit and pastoral labors, Mr. Fetterolf has contributed for almost 15 years weekly gospel messages of a terse and helpful character through the columns of the "Pottsville Evening Republican" and the "Pottsville Morning Paper". On Monday evening, May 7, a

dinner arranged by the consistory was given in honor of the pastor and wife, which was attended by a number of members of Schuylkill Classis, accompanied by their wives. Toasts were given by Revs. O. R. Frantz, A. C. Thompson, D.D., J. Arthur Schaeffer and R. A. Bausch.

The Ladies' Aid Society of Christ Church, Bath, Pa., Rev. Reginald H. Helffrich, pastor, celebrated their 56th anniversary in a 3-day observance, May 4-6. On Friday an afternoon tea was held with an exhibition of the finest specimens of needlecraft of yesteryear; Saturday, a Pennsylvania Dutch Play was most cleverly presented in the Firemen's auditorium with about 400 present. All services on Sunday centered around a fitting appreciation of the Ladies' Aid work and unceasing labors. Rev. Mr. Helffrich's sermon theme was "The Ladies' Aid in Heaven"; the Senior and Junior vested choirs of 65 voices contributed 2 splendid anthems. The celebration was honored by the presence of 4 members of the original Society in 1878: Mrs. Emma Barber, aged 90, Mrs. Mary M. Knauss, 88, Mrs. Mary Swartz. Mrs. Amanda Straub, also present, was announced as having been the baby of the original Aid Society. The first President of the Society was Mrs. Amelia R. Shuman; Mrs. Levi Danner was first Committee chairman; Mrs. Moses George, Treasurer, and Mrs. P. M. Kern, Secretary. Mrs. Frances Odenwelder, 94, still living in Nazareth, was also a charter member. Lovely flowers were placed in memory of former members, Mrs. Alice Knecht and her daughter, Mrs. J. F. Smith, by Mrs. James Plattenberger; by Mrs. J. E. Beers in memory of her mother, Mrs. Levi Danner, president of the first Quilting and Sewing Society and later honorary president to the time of her death, and of Mrs. Amelia R. Shuman by her daughters, Mrs. Worman and Mrs. Seem. Pastor Helffrich referring to the original minutes of 1878 told that the fees for joining the Society were 5 cents; those absent except for sickness or out of town were fined 5 cents; the Society earned almost \$10,000 from 1900 to 1933; highest receipts were in 1931, \$800.19; in 1915, 60 members were on roll; in 1914 the Society made 19 quilts, besides comforts and sunbonnets. In 1905 Mrs. G. N. Arner and Mrs. H. D. Stout were empowered to collect money to buy a gocart for the little twin sons of the present esteemed president, Mrs. Wm. Helffrich; the present pastor is one of those twins. At the evening service, Mrs. W. U. Helffrich presided and Mrs. C. J. Hahn led the devotions. Those extending greetings were Clarence Lerch, Melvin Houser, Mrs. Howard Jones and Miss Dorothy Miller, also Mrs. Mary M. Knauss, of West Grove, who was the first choir leader of the Church of which her son, Prof. Chas. E. Knauss later was organist; Senior choir sang; Mrs. Helffrich gave the closing address, and tribute was paid to the departed ones by Mrs. Geo. E. Sherer, Secretary, and Mrs. Helffrich.

A PROGRAM FOR WORLD PEACE (Adopted by the Executive Committee of the Federal Council of the Churches of Christ in America, April 27, 1934)

The Executive Committee of the Federal Council of the Churches of Christ in America has stated its belief that "the Churches of Christ around the world should with all possible dispatch say to their respective governments that they cannot and will not give their moral support to war as a method of settling international difficulties."

It now more specifically declares its conviction:

- That the United States should press upon the nations the multi-lateral pact of non-aggression suggested by President Roosevelt by which each nation would pledge itself not to send its military forces across the boundary of other nations.

- That the President should be authorized to place an embargo on arms, munitions, and credits to nations that send their

A New Wedding Certificate Booklet



No. W-231

We have designed a new book the size of our *Wedding Day*, with an entirely new cover and interior. We will continue the same title and this new book will be known as our No. W-231—Size 5 1/4x7 1/2 inches, each with envelope. 35 cents each.

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military forces across the boundary line of other nations, or propose to do so.

3. That the arms and munitions industry should be placed under government control and that the United States should join with other nations in exercising strict control of the international traffic in arms and munitions.

4. That the President and Congress should be urged to withhold appropriations required for carrying out the naval building program authorized in the Vinson Naval Bill.

5. That the nations should completely abolish all weapons designed primarily for aggressive purposes and provide for a comprehensive system of international armaments control.

6. That the nations should completely renounce, except for strictly police purposes, all military and naval aviation and should co-operate in the establishment of international supervision of commercial aviation in order to prevent its illegitimate use for military purposes.

7. That the United States should promptly join the World Court and should define the terms upon which it would be willing officially to relate itself to the League of Nations.

8. That reciprocal tariff agreements should be negotiated by the United States with other nations and that the United States in co-operation with other governments should deal with all the economic issues that are causing international difficulty, suspicion, and hostility, with a view to removing the causes that make for war.

GENERAL SYNOD NOTES
Rev. J. Rauch Stein, D.D., Stated Clerk

OUR CHURCH STATISTICS FOR 1933

III. SYNOD OF THE MID-WEST

A summary of the official statistical reports of the 8 Classes for the calendar year ending Dec. 31, 1933, makes record of increases (I.) and decreases (D.) when

compared with the records for Dec. 31, 1932, as follows:

Ministers, 121, I. 3; Licentiates, 2, I. 0; Charges, 114, I. 0; Congregations, 128, D. 1; Membership Last Report, 19,723, D. 374; Confirmed, 794, I. 37; Certificate, 306, I. 18; Renewal of Profession, 411, I. 112; Dismissed, 227, I. 3; Deaths, 307, I. 18; Erasure of Names, 843, D. 367; Present Membership, 19,857, I. 129; Communed during the Year, 15,274, I. 108; Unconfirmed Members, 6,524, D. 167; Infant Baptism, 535, D. 3; Deaths — Unconfirmed Members, 53, D. 22; Students for Ministry, 14, D. 1; Total Sunday Church School Enrollment, 20,637, D. 2; Amount of Apportionment, \$64,062, D. \$21,637; Paid on these Apportionments, \$31,472, D. \$5,412; Other Denominational Benevolences, \$9,697, D. \$0,543; Benevolences Outside of Denomination, \$3,188, D. \$1,268; Total of all Benevolences, \$44,357, D. \$10,223; Congregational Purposes, \$228,766, D. \$31,571; Churches, \$2,349,575, D. \$248,175; Parsonages, \$453,750, D. \$5,850; Indebtedness on Property, \$617,226, I. \$6,630.

Seven of the 8 Classes of this Synod began their reports correctly with the identical total communicant membership which they reported Dec. 31, 1932. Zion's Hungarian Classis began its report with 5 less than reported last year. The Midwest Synod in this respect carries the best record for this year. There is a net increase in Membership of 129; Iowa and Indianapolis Classes report decreases of 302, while the other six Classes report increases of 431.

There is a net decrease in Benevolence of \$10,223; in Congregational Purposes of \$31,571. Every Classis in these two items reports a decrease.

The Erasure of Names, 843, is 367 less than reported last year, this is an encouragement. Under Confirmed, Certificate and Renewal of Profession there is an increase of 167 over last year's report; while in last year's report there was a decrease of

56 under these three columns from the previous year. This is also another indication of progress.

The Total Apportionment referred to the Classes of this Synod was \$64,062, of which amount \$31,472 or about 50% is reported to have been paid.

A comparative study of the Statistical Reports in each Synod and Classis throws a bright light on the chief source of the present financial problems of the Boards of our Church. It, at the same time, also reveals the low places which must be lifted up before the Reformed Church shall successfully build a safe and sure highway for her Lord, not a highway of gifts, but a highway of givers,—glorious, generous and gladdening in their stewardship of self and service and substance.

A CONFIRMATION CHARGE (Given immediately after the rite has been performed)

(This form has been prepared and used by one of our Eastern Synod pastors)

You have now taken upon yourselves the most solemn, binding and sacred vow that it is possible for mortal man to assume.

You have publicly renounced the world, the flesh and the devil; confessed Jesus Christ as your Lord and Master and your all-sufficient Saviour; you have dedicated and consecrated yourselves to the service of Him Whose will is supreme, and whose love and mercy are infinite. You have acknowledged God as your Heavenly Father. To Christ and His Church you have vowed to be loyal unto death.

Your vows are now recorded in Heaven. You can never retrace the steps you have taken, or retreat from the vows you have just made, without jeopardizing your own soul and your eternal salvation.

Henceforth you are to walk as children of light, and not of darkness. Be fervent in spirit, serving the Lord; diligent, not slothful; keeping the faith; bringing forth

the fruits of the Spirit in their due season; faithful in the performance of your religious duties, in your attendance at divine worship and at the most blessed Sacrament of the Body and Blood of the Lord Jesus Christ.

Who shall ascend unto the hill of the Lord? He that hath clean hands and a pure heart; who hath not defiled himself; who walketh not in iniquity; who sitteth not in the seat of the scornful. Be ye therefore steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord.

Hold fast without wavering the form of sound words wherein ye have been taught in Christ Jesus, that no man may take from thee the crown of eternal life.

Be thou faithful unto death, and I will give thee a crown of eternal life, saith the Lord.

A TEN-POINT CODE CALL TO THE CONVERTED

VI. FEAR NOT; BEHOLD YOUR GOD

Dr. Wilbert W. White

The exhortation here is that Christians focus on the essentials of our holy religion. Let us talk with one another of the truths on which we all feed. These as a rule are not those about which we differ.

Who is at the heart of our Gospel? Who is the heart of it? He is there in Whom all things hold together. If you are with me in Him, we are in the supreme fellowship, the New Testament *Koinonia*. I care little about details of differences between us. None of these will keep me away from you. Let us go on together, checking one another, learning from one another, growing together, the slogan being: "The truth of God, forbearance in love." In the confusion of the day elemental simplicity is called for.

(Continued Next Week)

UNITED STEWARDSHIP COUNCIL STATISTICS, ISSUED FOR 1933

A blank was sent to the officials of the communions named below and the statistics are from their replies. Gifts reported are from living donors. Interest and legacies are not included. Budget benevolences are those in the denominational national budget. Denominational

benevolences include budget benevolences and such other contributions as are made for denominational missionary and benevolent work outside of the budget. The statistics are for the denominational fiscal years.

The column headed "Total Gifts for All Purposes" in some cases contains gifts from living donors which were given either for non-budget denominational benevolences or for non- and interdenominational benevolences, and there is no method of dividing them.

A Communion	B Budget Benevol- ences	C Non-Budget Denomi- na- tional Benevo- lences	D Denomi- na- tional Benevo- lences	E Non- and Inter- denomi- na- tional Benevo- lences	F Congre- ga- tional Expenses	G All Purposes	H Budget Benevol- ences	I Non-Budget Denomi- na- tional Benevo- lences	J Denomi- na- tional Benevo- lences	K Congre- ga- tional Expenses	L All Purposes	M Membership in United States and Canada	N End of Year	O			
	Budget Benevol- ences	Non-Budget Denomi- na- tional Benevo- lences	Denomi- na- tional Benevo- lences	Non- and Inter- denomi- na- tional Benevo- lences	Congre- ga- tional Expenses	All Purposes	Budget Benevol- ences	Non-Budget Denomi- na- tional Benevo- lences	Denomi- na- tional Benevo- lences	Non- and Inter- denomi- na- tional Benevo- lences	Congre- ga- tional Expenses	All Purposes	Membership in United States and Canada	End of Year	O		
1 American Lutheran Conference		(13) \$2.57		(19) \$10.51	(19) \$13.07			\$2,452,089.00				\$10,033,509.00	\$12,485,598.00	954,677	Dec. 31, 1932		
2 Baptist Convention of Ontario and Quebec	(4) \$3.82	(2) \$1.40	(4) 5.10	(3) 18.18	(2) 23.29	\$207,343.00	\$78,566.00	285,909.00				1,018,432.00	1,304,341.00	56,000	Sept. 30, 1933		
3 Baptist, North	(12) 1.98	(17) .06	(19) 2.04	(3) .63	(16) 11.62	(16) 14.28	2,943,449.00	93,969.00	17,310,357.00	21,284,530.00	\$936,755.00	17,310,357.00	1,489,836	Apr. 30, 1933			
4 Baptist, South	(20) 1.22		(25) 1.22		(23) 5.51	(23) 6.75	4,951,011.23				22,390,477.23	27,341,488.46	4,066,140	Apr. 30, 1933			
5 Church of the Brethren	(19) 1.35	(5) 1.20	(15) 2.55	(9) .33	(25) 3.83	(24) 6.70	201,716.00	180,000.00	381,716.00	45,000.00	575,000.00	1,001,716.00	149,914	Feb. 28, 1933			
6 Congregational-Christian	(11) 2.06		(18) 2.06	(3) .63	(15) 19.58	(10) 18.67	2,139,924.00				2,139,924.00	652,391.00	16,623,466.00	19,415,781.00	1,040,119	Dec. 31, 1932	
7 Disciples of Christ	(21) 1.00	(10) .34	(24) 1.34	(15) .06	(24) 5.19	(25) 2.55	1,676,222.44	568,356.62	2,244,759.06	100,000.00	8,703,010.65	11,047,589.61	1,675,763	June 30, 1933			
8 Evangelical Church	(17) 1.53	(8) .95	(16) .53	(5) 10.0	(15) 15.26	(12) 18.46	351,623.75	217,463.02	569,086.17	123,267.58	3,508,062.13	4,200,416.50	229,814	Sept. 1, 1933			
9 Evangelical Lutheran Augustana Synod of N. A.	(5) 3.69		(7) 3.69		(6) 15.83	(8) 19.52	879,403.67		879,403.67		3,774,171.27	4,653,574.94	239,611	Dec. 31, 1931			
10 Evangelical Synod of N. A.	(18) 1.51	(12) .26	(23) 1.71	(15) .17	(12) 14.26	(14) 16.20	398,205.74	68,815.97	467,021.71	46,000.86	3,757,542.04	4,270,564.61	263,411	Jan. 31, 1933			
11 Lutheran, Other Synods					(22) 1.81	(21) 7.55	122,992	9.36	156,194.00		651,972.00	808,166.00	86,291	Dec. 31, 1932			
12 Lutheran Synodical Conference					(10) 2.89		(18) 10.60	(18) 13.50									
13 Methodist Episcopal	(9) 2.31	(15) .17	(16) 2.47	(11) .19	(15) 14.12	(13) 16.78	9,013,499.00	651,989.00	9,665,488.00	759,400.00	55,172,718.00	65,597,666.00	3,908,262	May 31, 1932			
14 Methodist Episcopal S.	(14) 1.75	(9) .93	(12) 1.26	(11) .19	(19) 22	(20) 11.77	4,659,017.00	2,488,425.00	7,147,442.00	518,580.00	19,458,550.00	27,124,492.00	2,653,065	Dec. 31, 1932			
15 Moravian, North	(1) 5.88		(2) 5.88	(7) .40	(15) 5.88	(4) 21.84	103,661.04		103,661.04	7,155,44	274,497.25	385,293.73	17,659	Dec. 31, 1932			
16 Presbyterian in Canada	(10) 2.27	(7) .98	(9) 3.24	(2) .71	(11) 14.71	(11) 18.66	408,445.00	175,969.00	1,215,793.00	2,332,278.00	3,649,551.00	3,361,347.00	180,174	Dec. 31, 1932			
17 Presbyterian, U.S.A.	(7) 3.06	(6) 1.11	(6) 4.12		(4) 16.10	(6) 20.97	5,768,304.00	2,159,998.00	7,908,302.00		30,871,100.00	38,779,402.00	1,971,448	Mar. 31, 1933			
18 Presbyterian, U.S. (S.)	(8) 2.80	(1) 1.55	(2) 2.59	(3) 5.39	(14) 14.07	(9) 19.47	1,316,485.00	1,215,793.00	3,084,414.00	127,382.00	6,604,510.00	9,136,873.00	469,510	Mar. 31, 1933			
19 Protestant Episcopal	(11) 1.76	(14) .18	(1) 1.94		(2) 19.00	(5) 20.97	3,266,883.82	317,996.43	5,607,779.00	128,695.00	35,237,742.04	38,862,228.28	1,854,918	Dec. 31, 1932			
20 Reformed in America	(6) 3.57	(15) .21	(8) 3.58	(1) .81	(1) 19.19	(3) 23.58	335,670.00	33,104.00	33,104.00		3,050,451.00	3,48,015.00	1,58,981	April 30, 1933			
21 Reformed, United States	(16) 1.31	(4) 1.22	(11) .78	(10) .21	(11) 11.13	(17) 14.21	5,113,171.00	421,405.63	962,538.74	71,870.26	3,846,486.00	4,880,895.00	545,710	Dec. 31, 1932			
22 United Brethren in Christ	(10) .74	(11) .27	(20) (14) .12	(9) 2.00	(11) 9.21	(11) 12.44	698,370.00	108,836.00	807,426.00	46,955.00	3,647,112.00	4,501,493.00	406,431	Oct. 31, 1932			
23 United Church of Canada	(3) 4.18	(16) .14	(5) 4.32	(8) .34	(9) 13.28	(7) 19.93	2,800,897.00	84,001.00	2,604,466.00	209,05.00	9,314,506.00	12,408,507.00	622,540	Dec. 31, 1932			
24 United Lutheran Church					(14) 2.56		(15) 12.30	(15) 14.86			2,621,018.00		12,560,972.00	15,181,990.00	1,021,164	Dec. 31, 1932	
25 United Presbyterian	(2) 5.83	(3) 1.35	(1) 7.17	(5) .53	(8) 15.45	(3) 23.15	1,033,835.00	237,588.00	1,271,223.00	93,871.00	2,738,860.00	4,103,954.00	177,265	Mar. 31, 1933			
	\$2.60	\$.78	\$3.10	\$.39	\$12.70	\$16.11	\$43,695,107.80	\$9,102,091.66	\$60,778,032.86	\$3,866,926.14	\$284,070,331.51	\$348,715,381.13	24,928,319			

A MESSAGE FROM THE SECRETARY

The above statistical tables, which include records of more than one-half of our entire Protestant Church membership, reveal great decreases in the contributions of our Churches for congregational expenses and for benevolences. Although issued only recently, they cover a period that ended 12 or more months ago. Note that 12 of the 25 groups use the calendar year. The present giving of all these

Churches is less than these tables show, but all denominations are on the same basis. Our Reformed Church is in its usual position: We are 16th in our giving toward budget benevolences (the Apportionment, etc.) with an average of \$1.57 per member as compared with that of all the denominations of \$2.60; 17th in gifts for congregational expenses, with about \$1.50 per member less than the average; and 17th in our gifts to all purposes, an average of \$2 less than the general group. We

stand comparatively high in our giving to our institutions, homes, etc., for which we have no Apportionments, and to causes outside the denomination. Statistics and records of gifts may not be fair indications of inherent strength or weakness. The Reformed Church is surely not "below the average" in anything else, and we should not be below in our gifts for the Church and its work.

William E. Lampe, Secretary

Compiled for the United Stewardship Council,
HARRY S. MYERS, Secretary,
152 Madison Avenue, New York City.
December, 1933.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

IT IS SWEET TO BE REMEMBERED

Text, Luke 22:19, "This do in remembrance of me."

Some one has said, "It is sweet to be remembered," and all of us agree with the sentiment. No one wants to be forgotten. Even Jesus had a desire to be remembered, and in order that He might be remembered He instituted the Holy Supper, saying, "This do in remembrance of me." Last Sunday, after nineteen centuries had elapsed since He spoke these memorable words, hundreds of millions of His followers in all parts of the world met in His name and partook of those simple elements which brought vividly to mind the great sacrifice which He made for us when His body was broken and His blood shed for our sakes.

Jesus knows that as long as those who believe on Him and love Him will obey His request Christianity will be secure and will be perpetuated. Those who partake of this Holy Sacrament by that very act show that they remember Him and that they have a desire to reconsecrate themselves to His service. And they will carry on His work and perpetuate His Church and help His Kingdom to come in fulness and in power.

There is something sacred about Memorial Day, and those soldiers who have helped to keep the names and the memory of our departed heroes green know that they will not be forgotten after they are gone.

Although Memorial Day was first observed in our country on the thirtieth of May in 1868, only sixty-six years ago, yet the graves of departed heroes and friends have been remembered through the centuries.

General John A. Logan, National Commander of the Grand Army of the Republic, issued an order that May 30th, 1868, should be observed "for the purpose of strewing flowers or otherwise decorating the graves of comrades who died in defense of their country during the late rebellion, and whose bodies now lie in almost every city, village, or hamlet Churchyard in the land."

It is remarkable how customs and observances which have become worldwide had their origin in a single mind. We have many "memorial days" now, and the number seems to be increasing, yet every one of them had its origin in the mind and heart of some one person. The Lord's Supper originated in the expressed wish of Jesus, "This do in remembrance of me." It is said that Memorial Day had its origin in the remark which a German soldier of the Union Army made after the close of the Civil War that it was a custom in Germany for the people once a year to scatter flowers on the graves of the soldiers. And we all know that Mothers' Day, which was so widely observed last Sunday a week ago, started in the mind of a daughter, Miss Anna Jarvis, who wanted to honor her mother by showing her love for her in a beautiful way.

Christmas, Good Friday, Easter, Ascension Day, Whitsunday, Washington's Birthday, Lincoln's Birthday, Independence Day, Thanksgiving Day, and many other days, are really all memorial days, helping to keep something sacred in remembrance.

In the great world war many a brave hero gave his life for the cause of human-

ity and his body was buried in "Flander's Field." These graves are all remembered, and every year on Memorial Day reverent hands place the American flag and beautiful flowers upon them.

As some one has said, the gold stars in France which make their appeal to the heart of America are not the stars on the uniforms of great dignitaries; they are stars made of masses of yellow pansies, and bloom in the American cemeteries in France.

What a grand thing it was that our government took thousands of mothers, who had given their sons to the great cause, and permitted them to visit the graves of the noble boys who had made the supreme sacrifice, and gave them the privilege, if they desired, to have the bodies brought home for reburial in their native soil.

"I wish," said one returning mother, "that you might have been with me when I went to visit my son's grave. He lies in the cemetery at Romagne. The cemetery lies on the slope of a hill beyond which rises Montfaucon, which figured so prominently in the Meuse-Argonne drive. In the foreground is an immense bed of pansies, star-shaped, and every pansy yellow. Near by, in purple pansies, is spelled the name of the cemetery. There are 24,000 graves, every one with its tiny white cross, and the American flag floats over all."

This mother had gone over with the intention of having her son's body brought home; she changed her mind. She said, "I could not have brought him back to our little cemetery at home. He lies there with his comrades; he occupies a place of honor among the dead. I could not imagine that he would like to be disturbed. I talked it over with a young woman who served tea to me in a little hut at the cemetery gates; she said that many mothers who had made the pilgrimage had come to this conclusion."

But Memorial Day has acquired a deeper meaning and a wider scope than was originally intended in its observance. Its spirit has been caught by millions whose loved ones have departed, and many graves which might otherwise have been remembered and decorated. If you visit the cemeteries all over the land on Memorial Day, or the day after, they look like veritable flower gardens. Not only are the departed heroes kept in remembrance but many other departed loved ones.

We should make a great mistake to think that all the heroes and heroines of the world are found in armies or on the fields of battle. There are men and women who have never carried a sword or musket, nor fired a machine gun, who have nevertheless fought great battles and won great victories, and many of them have suffered and died in their efforts. They, too, deserve to be remembered!

We hope and pray that the time may come when war shall be no more, but we believe that there will always be heroic souls in the world. As has been well said, "Peace hath her victories as well as war." Memorial Day is intended not only for a limited number, or for certain classes, but for all, no matter what its original intention may have been.

The Gospels have preserved a beautiful story for us which shows that Jesus appreciates every act of love and devotion wherever it may be found. While Jesus was in Bethany in the house of Simon, as He sat at meat, there came a woman having an alabaster cruse of ointment very precious, and anointed Him with it. The value of the ointment used aroused the

avarice of Judas, who said, "To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred shillings, and given to the poor." But Jesus said, "Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor always with you and whosoever ye will ye can do them good: but me ye have not always. She hath done what she could; she hath anointed my body beforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." Whenever this story is told, that is her "memorial day". Jesus wants to be remembered and so do we.

Aunty: "You should be more correct in your speech, dear. You say you had a bad cold; did you ever hear of a good cold?"

Johnny: "I had one once that kept me home from school."

Walking along with his mother on a frosty morning, Billy noticed his breath on the cold air.

"Look, mother," he said, "I'm dusty inside."

THE PASSION PLAY TERCENTENARY IN OBERAMMERGAU

A. Eckhardt

Within two hours the train brings you from the beautiful and artistic German town of Munchen southwards into the wonderful world of the Bavarian Highlands, where Germany's highest mountain, the Zugspitze, reaches a height of nearly 3,000 metres. Where the innumerable peaks of these gigantic mountains are towered up, there lies the valley of the Ammer, the history of which is a thousand years old. And in the midst of it, seemingly lost amid the solitudes of the Bavarian Alps, there you find a unique village whose inhabitants, since three hundred years, are performing a play commemorating the passion of Christ. It is a charming place, well kept and pleasant. Its smart houses are painted with variously colored frescoes representing biblical scenes. The great artistic skill of the inhabitants' wood-carvings has become famous throughout the whole world. They have been sold in the most important towns of the world by the inhabitants themselves.

In 1632 military forces devastated the country and all that trouble and misery was increased by the Plague, bearing death on its wings. A great number of poor victims died out of the rows of the population of Oberammergau. The great disaster of those times became in 1633 the cause of the vow to represent the Life and Death of Christ in case the prayers for deliverance from all these miseries would be heard. Since that moment none of the inhabitants died of the plague. They had performed their play for the first time in 1634 on the cemetery and from then onward nothing could prevent them from the fulfillment of their vow throughout these 300 years.

In the beginning they gave the simple performance only for the inhabitants of the valley, but in the course of the centuries it had become consummate through a profound and highly artistical perception. The fervid ardour and the carefulness of the actors doubled, the play

continuously developed, so that it became famous all over the world. The attention and the interest for that quiet and solitary village deepened more and more. Immeasurable groups of visitors, often 6,000 to 7,000 persons, came into the lonely recesses of this mountain valley to witness the Holy Play. They often had to stand on their feet during the whole time of the performance, however rough the weather was.

Already in 1730 Oberammergau was called the "famous place." Whilst there were only 5 performances given in 1800, there were already 13 in 1840 and it was in that year too that came the first foreigners and the first sequels had to be introduced. In 1900 the number of the plays increased to 46, in 1930, 80 performances took place which were witnessed by nearly 400,000 visitors, 130,000 foreigners among them. 50,000 came from America, 28,000 from Great Britain, about 2,000 from South America. Many prominent guests from all parts of the world undertook the long journey into the village of the Passion Play in order to experience there the unique reproduction of that most solemn event, the great tragedy of the world. They were all overpowered by the effective beauty of the play.

Beside large groups of Americans who came from beyond the sea, from Canada and California, the president of the Chamber of Commerce in New York, the president of the American Navigation Lines, the governor of Pennsylvania and the chief of the North American Navy, remarkable prelates of the most different countries witnessed the performances. During the Tercentenary even the President of the United States, Roosevelt, is expected. Bishops from Madagascar, New Guinea and Honolulu were not afraid of the troublesome journey, if they only could come to Oberammergau. The latter even came by aeroplane. The oldest visitor of the performance in the Alpine village was, in 1922, Commodore Cornelius Dugan, of Philadelphia. Among the guests of 1910 was the former President of the U. S., Wm. Howard Taft; among those of 1930 there was Henry Ford as well as Ramsay MacDonald, with two daughters and, above all, the Indian poet Rabindranath Tagore, who arrived accompanied by some Indian friends. Captain Konig of U-Deutschland, much respected in America, was there in 1930. Many countries were represented by members of their princely families, for instance, Greece, Jugoslavia by her queen and her mother, Roumania by the Queen Dowager Mary and her sister. A Russian grand duchess, Portugal's ex-king and ex-queen, princesses from Tiflis and Cairo, and a series of German dynasties are among the lists of the last play or of earlier years.

Next to the name of the leader of the English Mount Everest expedition one can read those of various visitors from Himalaya. In all the countries of the world the students were deeply and permanently impressed by the reproduction of the Passion. The spirit in which the play had once been undertaken is still alive in spite of all the centuries. The whole community feels itself bound to the fulfillment of the forefathers' vow. Each child grows up amidst the impressions of the Passion Play. More than 1,200 persons, among them 250 children between the ages of 5 and 15, take part in the performance. Nearly 600 persons are on the stage at the same time during the mass scenes. There you will find every man of the village, the oldest will be 87 in a short time, women only unto the age of 35 and only those who are not married, the smallest children who must be carried or led by hand.

The immense theatre for the Passion Play was built in 1900. It contains seats for 5,272 persons. 14 doors lead into the interior. The mountains of the valley tower up behind the scenery. The text of the play which is still to be seen was written in 1662. More poetical works followed later on and they were often revised. The

FOOD FACTS

Did You Know That:

The French depend upon eggs for texture and flavor in their cooking.

Sweet cream doubles its bulk when whipped.

The fresh vegetables and fruits now in season supply vitamins most economically.

In Madrid milk is carried through the streets in cans and jugs from which any purchaser can drink—a far cry from our spotless, sterilized bottles.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

text which is still used was revised in 1860. The music set by an Oberammergau teacher exists only in handwriting and that is why it cannot be bought. 50 persons compose the orchestra, 48 are in the choir, men and women. All of them are instructed in the village itself. The admirable technical leader is the sculptor, Georg Johann Lang.

The whole village is already in a solemn frame of mind, for the rehearsals of the mass scenes are beginning, as the preparations need a lot of time and work. Every evening you can hear singing and playing in the schoolhouse and in the "Übungstheater," everywhere they work hard. The landladies, too, prepare the cozy rooms in the smart houses for the visitors they expect to come.

The performance lasts from 8 o'clock in the morning till 12 and after two hours' interval rest from 14-18. The prices are only half as high as in 1930. A first class ticket costs 12 RM, the other classes 9 RM, 6 RM, 3 RM. The charges for one night's accommodation and full board, tips included, are only 6 RM to 9 RM.

A well-known attorney was always lecturing his office boy, whether he needed it or not. One day he chanced to hear the following conversation between the boy and the one employed next door:

"How much does your chief pay you?" asked the latter.

"I get \$1,500 a year. Five dollars a week in cash and the rest in legal advice!"

Home Education

"The Child's First School is the Family"
—Froebel

SEEING IT THROUGH

Mildred R. White

Donald was an adorable, blue-eyed, curly-haired, much spoiled and difficult-to-handle three-year-old nephew of mine. Spending a day at his home was a revelation. It didn't take a Sherlock Holmes to discover why Don never did as he was told.

"Marjory, why don't you make him do as you tell him and try to teach him that you mean what you say, even if it takes your entire time for a while?" I was

THE PASTOR SAYS

Most anyone with a minimum of brains and a maximum of fanaticism can start a new religious sect.

—Now and Then.

finally goaded into asking. I had been listening to a series of "Don, give that to your sister", "Don, take your wagon outside", "Don, pick up those papers". He never obeyed and my sister seemed to forget a command as quickly as he.

To my question Marjory replied, "I wish you'd try it once if you think it's so easy!"

So that was how it came about that Donald and Jeanne spent a few weeks at my house. I resigned all other duties for this period so that I could give my entire time to the children.

Soon after they arrived I took a newspaper and sat down in the room with them, all ready for the conflict. Suddenly, little Jeanne cried out as Don pulled a toy from her hand. The newspaper in front of me had only served as a blind and I had observed the entire action. Quietly I addressed the boy:

"Give your sister the camel, Don. She was playing with it and you should not have taken it from her."

He appeared not to hear and continued his fun, while Jeanne sobbed harder.

"Give Jeanne her toy at once, Don." I remained calm outwardly, although inside I was excited over my first attempt to control the child. Don gave no heed.

I made one move and Don was under my left arm, while with my right hand I held his wrist. He was grasping the camel. I carried him, too surprised to object, over to Jeanne and parting his fingers from the toy, forced it to drop into his sister's lap.

"I told you to give the camel to Jeanne, Don, and I meant just that," I mildly remarked, and then went on, to all appearances, with my reading.

The boy was outraged. His face was crimson with surprise and anger. Anticipating further trouble if his attention were not diverted, I called, "Want to help me make a cake?"

In a moment he had forgotten his grievance and was the usual smiling, good-natured Don, following me into the kitchen. I had won my first battle!

But had I? A feeling of uneasiness came with my triumph. What was I achieving? Blind obedience secured by force.

I made the cake, allowing Don to pass me various things. How eagerly he helped me! Then I woke up. I would teach him to enjoy doing the things he was told to do.

It was not difficult. In the first place I avoided trouble by keeping the children busy with simple occupations of their own choosing. Suggestions took the place of commands and were of such a nature as to be pleasant to comply with. Then I went further. There were certain tasks which Don had learned to dislike. For instance, he always objected to putting away his playthings and to washing his hands before a meal. I started the clearing up before he was tired and showed him how to convert a box into a moving van, for he had enjoyed the exciting experience of seeing the family furniture taken from the old home to the new. After the play-moving had been done I invited him to help me wash my hands. He did this so well that his own needed no further attention. I thanked him profusely.

Gradually my suggestions changed to carefully worded requests and then the requests to commands. But I felt my way, avoiding all chance of conflict. At first I also avoided negative commands; I'm sure we should not give many at any time. And I always thanked him elaborately. No matter how trifling a response might be, I looked pleased and approving. At the end of three weeks Don was doing, habitually, whatever he was asked to do, and he was enjoying it.

"The kindergarten is probably the most significant unit of the educational system, because the earliest conditioning of the child is unusually determinative of character, future interests, and the direction of subsequent adaptation."—Frederick G. Henke, Head of the Department of Edu-

cation, Allegheny College, Meadville, Pennsylvania.

If you desire to get a kindergarten, under a properly trained teacher, opened for the little ones of your community, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for literature and advice.

Little Tommy was in a rebellious mood. "I don't want my face washed, Granny," he pouted impatiently.

"Nonsense," said Granny, rather severely. "Why, I've washed my face three times a day ever since I was a little girl." "Yes," said Tommy, "an' it shrunk so bad that now it wants to be ironed out."

The Family Altar

By the Rev. Roland L. Rupp

HELP FOR WEEK MAY 28-JUNE 3

Memory Text: He went forward a little, and fell on his face, and prayed, saying, My father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. Matthew 26:39.

Memory Hymn (June): "Shepherd of Tender Youth" (628).

Theme: Jesus in the Shadow of the Cross.

Monday—Jesus in Gethsemane

Matthew 26:31-46.

"The Gethsemane struggle," Prof. Bundy writes, "is not only one of the greatest scenes in the life of Jesus but in all of religious history." History does not give us another scene like this one. Neither does it give us another occasion like this one. Jesus lived a uniquely vicarious life. Now that life is being threatened—mainly because it was lived so vicariously. In Gethsemane Jesus is thinking through with God the problem of ending that ministry fittingly and triumphantly. What is God's will for Him now as His enemies are closing in? Shall He die as vicariously as He had lived? Will such a death—now—make His life overwhelmingly redemptive? This is prayer in its pristine purity and power. Jesus rises from His knees calm, confident, masterful. God enabled Him to see Calvary in the light of vicarious love. Now He is ready.

Prayer: Heavenly Father, enable us to understand the mind of Jesus as He pressed forward toward Calvary. Enable us to know His heart as He prepared for the supreme sacrifice. Amen.

Tuesday—The Last Supper

Luke 22:14-23

It is simply impossible for any of us, no matter how intimately we may have entered into the life of Jesus, to grasp fully the significance of the Last Supper. Such an event can never be fully recovered when once it has passed. The disciples themselves, judging by the gospel writers, failed to note much of the significance which it must have had to Jesus. Writing years later they invested the event with symbolism and dogma which certainly was not in the mind of Jesus at the time. The Christian Church has shown remarkable insight in preserving somewhat of the mind of the Master on this occasion by the establishment and perpetuation of the Holy Communion. But the Holy Communion, so far, has failed to present the fuller mind of the Master on that occasion in that we have not invested this holy of holies with the Kingdom significance which He gave it.

Prayer: Eternal God, we aspire unto a life of unbroken communion with Thee and redemptive understanding of Jesus. Lead us into that life. Feed us with truth and the Holy Spirit, and help us to be Thine alone. Amen.

Wednesday—The Transfiguration

Luke 9:28-36

The Transfiguration and Gethsemane are kindred experiences. Only he who takes God altogether seriously may enter into such spiritual experience. Here, as in Gethsemane, Jesus is on His knees, with an active and searching faith attempting to discover the certain will of God. He has reached a crisis in His ministry. He stands at a cross road. It seems that He must take a new road from this moment on. It seems that He must plan now for the culmination of His ministry. He thinks He sees the end of that new road. But He must be certain of Himself. When one stakes so much upon a decision, uncertainty can not be tolerated—it would make defeat instead of victory inevitable. Here God confirms Jesus in a resolution which is more sagacious, more brilliant and heroic than any other even contemplated by man. Now the spirit, of which that resolution was born, transfigures Him with a holy light.

Prayer: O God, lift our minds to nobler heights. Transform us by Thy Spirit that we may feel the exaltation of the soul when we live our life by Thy will. Amen.

Thursday—In Remembrance

I Corinthians 11:23-34.

At a Holy Communion service I am never able to pronounce the words, "Do this in remembrance of me," without a feeling that these words penetrate my life as few can. Somehow they take hold of my life and reveal me unto myself, showing, to my shame and humiliation, how much of my life is not lived "in remembrance" of Him. Those words move me more than anything else in the entire Communion service. They have an eloquence and an authority which carry much further than the period of that service. I doubt that we can really celebrate the Holy Communion aright unless we make life a sacrament. The Galilean would not have us concentrate upon this exalted service of worship and divine communion unless by so doing the worshiper is purified and strengthened to carry the spirit of the service into life and make life itself a sacrament.

Prayer: "Thou Man of Galilee," enter into us and live Thy life in ours. Take hold of us, and, with the breath of Thy spirit, purify us. Make us the incarnation of the Holy Spirit. Amen.

Friday—Perfect Through Suffering

Hebrews 2:5-10.

What is the price of Christlike character? At what cost may it be achieved? The Second Isaiah knew. Jesus knew—that is why He has been calling us for nineteen hundred years to "take up our cross and follow Him." St. Francis, Meister Eckhart and a host of the medieval saints knew. Kagawa and Gandhi know. The unknown author of Hebrews tells us that Jesus was made "perfect through suffering." Yes, that is the only way to character. And the more exalted the character the more intense is the suffering by which it is won. Christlike character costs something—it costs in sacrifice, it costs in misunderstanding, it costs in persecution. All these prices paid for the sake of truth, justice, brotherhood, the Kingdom—makes exalted character inevitable. Suffering voluntarily assumed that others may live more abundantly, that is Christlikeness.

Prayer: Eternal God, we would be righteous, but constantly we hesitate to make the sacrifice in terms of the world which righteousness implies. Make us brave, devoted, utterly unselfish. Amen.

Saturday—The Father's Will

Hebrews 10:7-18.

The Father's will is the objective of every real Christian. The Father's will is

the authority for his thinking and living. When we enthrone the Father's will, then we go forward to a new life, and we progress in the building of a new world. Obedience to the Father's will is the greatest dynamic for Christian living in this universe. It was the dynamic which fired Jesus and drove him to pre-eminent heights of thought and achievement. That objective lured Him on and commanded Him on every occasion. We too can make that will supreme in life. We can make it supreme in the world. This is the "good news" of the gospel. Once having set out upon this way there would be no return, no defeat. One taste of that obedience would capture us for this adventure of life.

Prayer: "Thy Kingdom come. Thy will be done, on earth, as in heaven," we have prayed for many centuries. But the Kingdom has not come, our Father, because we have not lived the Kingdom. Change our lives by Thy Spirit. Amen.

Sunday—Longing for God

Psalm 42:1-5

All the saints and prophets of every age won the dazzling peaks of life because they longed for God. God was their hunger and thirst. He was their intense passion. Nothing else mattered to them as did God. Their heart and mind and soul were set upon Him. They longed for Him because they knew that He was longing even more ardently for them, for their fellowship and love. No matter with what zest a man seeks God, always he is spurred on by the conviction that the Father is moving heaven and earth to give him exactly what he is seeking. Christlike lives are the co-operative achievement of God and men. When God and men meet face to face then spiritual Titans walk the earth, and lesser men are again privileged to note what God and men working together can accomplish.

Prayer: Stir up within us, our Father, a fire of divine hunger and thirst. Touch us with Thy spirit so that we may be transfigured with divine light and power. Amen.

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BEFORE OR AFTER THE "FALL"?

In suggestions for Mothers' Day services, the "Expositor" says, "A large, six-foot 'Bible' will stand on the platform. As it is opened, several Mothers of the Book of Books . . . will appear in turn, each dressed in the costume appropriate to her time—from Mother Eve to Mother Roosevelt." Probably the less said about the costume for Mother Eve, the better. What next?

—Now and Then.

Puzzle Box

ANSWERS TO WORD SANDWICHES
NO. 18

- | | |
|-------------|-------------|
| 1. S-tea-M. | 5. C-ant-O. |
| 2. U-nit-S. | 6. A-ire-D. |
| 3. S-ore-S. | 7. S-pit-E. |
| 4. U-sag-E. | |

DOUBLE-TIED WORD CUBE NO. 48



Across:

1. Pure, not soiled.
2. To depart.
3. Makes restful.
4. To turn or ward off.
5. Snug little homes.

Down:

- Same as across.

—A. M. S.

PRAYER AT NIGHT

O Lord our Heavenly Father, almighty and everlasting God, who in Thy inestimable goodness hast directed and preserved us during the past day, and brought us to another night surrounded by such great blessings and instances of Thy mercy, we beseech Thee to hear our heartfelt thanks for all the benefits we enjoy, and our humble prayers that we may cheerfully endeavor every day of our lives to be in some degree more worthy their possession.

Sanctify and improve to us any good thought that has been presented to us in any form during this day; forgive us the sins we have committed during its progress and in our past lives; all the wrongs we have done; and all the negligences and ignorances of which we have been guilty; and enable us to find in any trials we have undergone or sorrows we have known, or have yet to experience, blessed instructions for our future happiness.

We humbly pray, Almighty Father, for our dear children that Thou wilt vouchsafe to watch over and preserve them from all danger and evil; for ourselves that Thou wilt prolong our lives and health and energies and success for many years, for their dear sakes; and for them and us that Thou wilt grant us cheerfulness of spirit, tranquillity and contentment. That we may be honest and true in all our dealings, and gentle and merciful to the faults of others: remembering of how much gentleness and mercy we stand in need ourselves.

That we may earnestly try to live in Thy true faith, honor and love, and in charity and good-will with all our fellow creatures. That we may worship Thee in every beautiful and wonderful thing Thou hast made; and sympathize with the whole world of Thy glorious creation.

Grant that in the contemplation of Thy wisdom and goodness and in reverence for our Lord Jesus Christ, we may endeavor to do our duty in those stations of life in which it please Thee to call us, and be held together in a bond of affection and mutual love which no change or lapse of time can weaken; which shall sustain and teach us to do right in all reverses of good or evil; and which shall comfort and console us most, when we most require support, by filling us, in the hour of sickness and death, with a firm reliance on Thee, and the assurance that through Thy great mercy we shall meet again in another and happy state of existence beyond the grave, where care and grief and parting are unknown, and where we shall be once again united to the dear friends lost to us on this earth.

Pardon, Gracious God, the imperfections of our prayers and thanks, and read them in our hearts rather than in these feeble and imperfect words. Hear our supplications on behalf of the poor, the sick, the destitute and guilty, and for Thy blessing on the diffusion of increased happiness, knowledge and comfort among the great mass of mankind, that they may not be tempted to the commission of crimes, which, in want and man's neglect, it is hard to resist.

Bless and keep our dear children, and all those who are nearest and dearest to us; and by Thy help and our Saviour's teaching, enable us to lay our heads upon our pillows every night, at peace with all the world. And may His grace and Thy love and the fellowship of Thy Holy Spirit be with us all evermore. Amen.

—Charles Dickens.

Teacher: "Who can define indigestion?"

Pupil: "It is the failure to adjust a square meal to a round stomach."

A LETTER FROM CHINA

Dear Friend in the Homeland:

Let's call this article,

SEEING THINGS AND HEARING THINGS

We always pity the blind; but how much more pitiable are those who have eyes and yet do not see! One could easily permit the financial difficulties confronting us at present make us blind to the truly great things that still remain. We might even permit the losses we have suffered in the past few years make us imagine that our cause is lost. Christ, at the height of His popularity found Himself suddenly confronted by a reaction in which He lost most of His followers. It must have been doubly hard to bear, because it followed immediately upon their attempt to force Him to assume kingship.

So when we gathered at Yochow this winter to consider how to adjust our work to the curtailed appropriation, I met some of my old evangelists and pastors, who seemed as happy as of yore.

Some of you may recall an article written some years ago entitled, "Stranger Than Fiction." Now, the evangelist who told me that experience invited me to take a simple family feast with him, at which he chatted over a number of things. He then told me the sequel of that mad venture. You will recall that it was about a man whose father insisted that he take a concubine because he had no sons. The real wife attempted suicide when the girl intended for concubine was brought to town. After much pleading on the part of the evangelist the man agreed to give up this un-Christian plan. But the father spirited the girl away on the way to the railway station where the evangelist was awaiting her with the intention of returning her to her parents with the dowry as a compensation for the disgrace. Eventually the evangelist did succeed in bringing her back to her parents.

Now it happened after a few years that the father of this man died; not long thereafter his wife died also. After a reasonable period of waiting the man felt that he needed someone to keep house for him and began looking about for a wife. Whether the girl to whom he had given the dowry was still unmarried—and hence he might be said to have some claim on her—I did not inquire. But the man evidently had gotten more balance in the meanwhile, for when he balanced the matter in his mind, he decided that it would be wiser for him to marry a woman of about his own age rather than marry a young wife with the hope of raising a family. This he duly did and is now a very happy man and a useful member in the Church. He has repeatedly thanked the evangelist for thwarting him in the unwise step he had intended taking, when he refused to consent to letting him carry out this plan and later when he intercepted them when they had succeeded in evading his vigilance. The gospel still has its power of saving men from their sins; and how happy the sinner is when he finds himself saved from his madness!

Another matter which this evangelist brought up was the changed attitude of the workers in school and Church one towards another. As is natural, young folks enjoying a modern education, when they see how the older generation clings to the old-fashioned ways, cannot have a very high opinion of them. It was thus unavoidable that student Christians should have something of a feeling of superiority over the older and less educated body of Church members. Consciously or unconsciously, they regarded themselves as a sort of higher grade of members, and looked condescendingly on the older members, disdaining at times to meet in worship with them. But since the 1927 events did not reveal that the educated members were better able to stand out against the ridicule and persecution than the unlettered, the younger members learned some things

that are not included in the arithmetics nor in the books on natural science. The uneducated had such a hold on the unseen Power, that they were able to endure the test and come out more sure of the power of the Unseen to sustain them than before. They found, like the saints of old, that afflictions endured impart a joy and confidence to the later life that makes it worth while to have encountered these sufferings on behalf of the Lord. Even youth can detect the beauty of a life that has stood the tests of persecution without denying the Lord who has bought them. So they no longer despise these less educated fellow Christians of theirs, but respect them for the one thing in which they are superior to them, in the strength which comes from a wider experience of the grace of God. There is a fuller fellowship between these two classes of Christians, which is a sign of healthful growth. For this we are extremely thankful.

In an article written recently by Mrs. Jesse B. Yaukey, she mentions the fact that one of our evangelists,—who serves in a district which seldom is free from bandits,—has during all this disturbed period continued to work on with no little success. He has managed to open 16 night schools in his neighborhood. In addition, at a point not very far from his Church, he opened a new chapel, the gift of one of his members, a general in the army. He has won for himself such a high regard amongst the people who count for something, that the leading official in the county, the magistrate, has appointed him on the County Board of Education. In a recent report of the Superintendent of the County Schools the schools at Yunki and Taolin, both of them conducted by our Mission, were said to be the best conducted schools of 14 in the county. This evangelist does not do the teaching in our school, but has some connection with the work in it. His position in the county is that of the gentry. His faithfulness to Christ and his faithfulness to the inter-

ests of the people of his community has won for him this high recognition from his fellow-citizens. In the long run, men will acknowledge the high worth of unselfish Christian service—and they do. Whoever believes that,—and believes that nothing else will or can win men's approval,—will have the patience and persistence in well doing in spite of long deferred or altogether withheld recognition. In his case at least, the saying of Christ, that a man is without honor among his own people and in his own country, does not hold true; therefore all the more credit is due him who can win such hard won recognition from his neighbors. This is what brought the final victory to the Church in its conflict with the mighty Roman Empire, which could not with all its brutal use of power, overcome the unchangeable goodwill of the men fired by the Spirit of Christ. Nor is the power of any country going to win out over this power in our own day. Brutal force always brings about a revulsion of feeling on the part of the people for whom it is being exercised. That is one of the things written into human nature, aye, into the very universe itself. We cannot endure brutality; we have eternity written into our heart, because we are akin to God.

Does it sound strange to hear that the Commissioner of Education in both Hunan and Hupeh are Christians? So is the Mayor of Hankow. And I know that the wife of the Mayor and also the wife of the Hupeh Commissioner of Education are Christians. Yes, one can say with the Apostle, the saints of such and such a place send greetings, and they "that are of the household of Caesar" also.

Sunday afternoon I took leave of Mrs. Mary B. Hoy and her daughter Gertrude, who are returning via Norway to the United States on furlough. As I looked at "Mother Hoy" with fewer grey hairs than I lay claim to, she did not look like the "girl" of 70 summers which she claims; yet that is the mile-stone that she has passed. She thus ends her period of active service as a missionary. Think of it, friend, 48 years in the service of her sisters in Japan and China! They were the treasures she sought; and that is where her heart is, too. No wonder, then, she expects to return to China and spend the remaining years of her life among the people to whom she has given her life. These last few years have taken a heavy toll of her strength, and the friends at home should remember this and not expect her to travel about addressing them, however pleasant and profitable this would be to both her and them.

But when, oh when, may we look for someone to take up the work she is laying down? When, oh when, shall we see some new faces to fill the other doors that are already opened to us? The Master Himself, when He saw the field white unto harvest, said to His disciples: "Pray ye, therefore, the Lord of the harvest, that He send laborers into the harvest." Pray; and He will send. But do not pray, if you are afraid that He might send you—or your son—or your daughter.

Your fellow-worker,
—Paul E. Keller

THE MASSANUTTEN ACADEMY WOODSTOCK, VIRGINIA

Howard J. Benchoff, A.M., P.D.D.,
Headmaster

Commencement exercises at Massanutten Academy will take place June 1, 2 and 3. The program this year promises to be a most interesting one.

In the first place, the graduating class is the largest in the history of the school, thirty-five in number. A special feature of this program will be a visit by Mr. Lowell Thomas, famous world traveler, author, lecturer and radio reporter, who will be with us on the opening day, Friday, June 1, and lecture on the subject "Adventures Around the World and on the Air." Mr. Thomas will be in the Shenandoah Valley

for five days, from May 28 to June 1, and in his evening broadcasts will speak of his impressions and observations of the important institutions of learning, and points of natural and historic interest in the Shenandoah Valley.

The senior orations will be held on Saturday, June 2, at which time ten members of the senior class will speak. A joint banquet of parents, alumni and students will be held on Saturday evening in Sperry Dining Hall, which also promises to be a very delightful program.

On Sunday, June 3, the Commencement exercises proper will be held in Lantz Hall. The Salutatory will be delivered by Cadet Charles Waldbauer of Pittsburgh, Pa., and the Valedictory by Cadet Walter Hopkins of New York City. The address to the graduates will be delivered by Dr. H. M. J. Klein of Franklin and Marshall College, following which Dr. Benchoff, Headmaster, will present the diplomas and the medals for distinctive achievement.

Mr. Lowell Thomas will refer to his visit to Massanutten in his evening broadcast on June 1, speaking from Natural Bridge, Virginia.

The school term has been a happy one in many ways, and the prospects for the coming year are favorable at this writing.

MISSION HOUSE COLLEGE

Our goal for the coming school year of 1934-35 is to reach the two hundred mark in student enrolment. We have enjoyed a healthy growth in the past few years for which we are indeed grateful. A larger student population on our campus will widen the circle of friends our institution now enjoys and will constitute a daily stimulus toward a greater proficiency in classroom work. Extra-curricular activities will receive an added impetus hitherto unknown. The departments of music, dramatics, and athletics will have a larger group from which they may draw. Also an enrolment of two hundred can be taken care of by only a slightly augmented teaching force, thus enabling the school to carry on its work without an additional financial burden.

Numbers alone, however, are not our desire. We have not reached our goal unless we shall succeed in maintaining a high standard of scholastic achievement. The road to our goal lies along the lines of scholastic ability and attainment. Wisconsin University has commended Mission House College for the scholarly type of student that has come from our campus to the university at Madison. And we point with a certain degree of satisfaction to the fact that three former Mission House men are now on the faculty of our state university. It is not without reason then that we covet for the future the high ideals of the past. Let me emphasize again that Mission House College by its history and noble traditions challenges old and new students alike to a fourfold program of Scholarship, Strength, Spirituality, Service.

Paul Grosshuesch.

THE THEOLOGICAL SEMINARY ENDS 109TH SUCCESSFUL YEAR

The 109th anniversary of the Theological Seminary at Lancaster was observed May 6-9. The graduating class consisted of 20 men, whose names and home addresses are as follows: Frank Keller Bostian, Salisbury, N. C.; John Keller Brantley, Indianapolis, N. C.; Douglas Ingram Cloud, Bird-in-Hand, Pa.; Charles Harry Kehm, Jr., Pottstown, Pa.; Jacob Paul Kehm, Pottstown, Pa.; Joshua LeRoy Levens, Greensboro, N. C.; D. Horton Nace, Bangor, Pa.; Emil Stephen Nagy, Bethlehem, Pa.; Francis Franklin Renoll, York, Pa.; Charles Donald Rodenberger, Jr., Shamokin, Pa.; Archie Carl Rohrbaugh, Spring Grove, Pa.; Robert Winfield Roschy, Embleton, Pa.; John Henry Sando, Hanover, Pa.; John Frost Smeitzer, Shamokin, Pa.; Melvin Guy Sponsler, Halifax, Pa.; Stephen Szijjarto, Jr., Elkhorn, W. Va.; Alvert Wentworth Trumpeter, Lancaster,

Science and God By Bernhard Bavink

The twentieth century has brought a revolution in scientific thought, in which atheism and materialism seem no longer to have a place. The relationship between science and religion has entirely changed. In this book a deep and original thinker has supplied just such an outline of this new relationship as the average intelligent reader requires so that he may review his philosophy of life.

Bernhard Bavink, the author of this book, is a distinguished German scientist and philosopher. His great book, "The Natural Sciences," which has gone through many editions in Germany, was first published in 1932 in the United States in an English translation.

Price, \$1.50

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Pa.; William Ronald Yocom, Pottstown, Pa.; Raymond Charles Zechman, Cressona, Pa.; Herman Clayton Snyder, Tremont, Pa. Three of these men are ministers of other denominations. It is special cause for gratification to report that of the remaining 17 more than half are placed in charges at this date.

The baccalaureate sermon on Sunday morning was preached by President Richards. The text consisted of two significant phrases from I Tim. 6:12 and 19, "Lay hold on the life eternal" and "Lay hold on the life which is life indeed." Prof. James Moffatt of Union Theological Seminary, famous translator and author, delivered the anniversary sermon on Tuesday evening. In strikingly simple style without any pretensions of language or of gesture Dr. Moffatt spoke on a theme which might perhaps be worded thus: "The Uses of Religious Knowledge." His analysis of these uses was equally simple — first, we are to enjoy religious knowledge; second, to use it; and third, to impart it.

The annual meeting of the Historical Society was held on Wednesday morning and was addressed by President W. N. Schwarze of the Moravian Theological Seminary of Bethlehem on the general subject of the early relations between the Reformed and Moravian Churches. This was followed immediately by the annual meeting of the Alumni Association. The Rev. James Riley Bergey of Baltimore, Md., a member of the class celebrating its 40th anniversary, was elected president of the association for the coming year.

At 11:30 the academic procession formed for the commencement exercises proper. An excellent program was rendered before a capacity audience. The Seminary choir sang with its usual precision and fine musical feeling. Essays of exceptional merit were read by five members of the graduating class: Messrs. Bostian, Levens, Renoll, Rodenberger, and Rohrbaugh. Dr. Hendricks in his capacity of president of the Board of Visitors presented the diplomas to the graduating class. Dr. Richards announced the recipients of prizes as follows: The Schaff Prize in Church History to Mr. Charles D. Rodenberger, Jr., of the graduating class; The Class of 1892 Prize in Sacred Rhetoric to Mr. Edward T. Plitt of the middle class; the first and second awards of the Jacob Y. Dietz Prize to Messrs. Paul C. Shumaker and Philip E. Saylor, respectively, both of the middle class and both from the same congregation in Meyersdale, Pa.

Rev. J. R. Bergey served as toastmaster at the alumni luncheon. Toasts were responded to by the Rev. Dr. Thomas H. Leinbach for the 40-year class, the Rev. J. M. Mengel for the 30-year class, the Rev. John R. T. Hedeman of the 20-year class, the Rev. W. E. Reifsnyder of the 10-year class, and Mr. J. Paul Kehm of the graduating class. There are two living members of the class of 1874 who celebrate this year the 60th anniversary of their graduation from the Seminary—the Revs. John F. DeLong, D.D., of Bethlehem, Pa., and J. H. Pannebecker, D.D., of Columbia, Pa. Unfortunately neither of these brethren was able to be present at the

alumni luncheon. By action of the assemblage the president of the Alumni Association was instructed to convey to these two veterans of the ministry our heartiest congratulations and best wishes. There was the usual flow of wit and humor at the luncheon—some of it in English and some of it in Pennsylvania Dutch. If anything the speeches were a little bit shorter than usual and quite as interesting as always. Beneath it all there ran, as always, a deep current of fellowship and of loyalty to the Seminary, the Reformed Church, and the eternal concerns to which both Seminary and Church are dedicated.

N. C. H.

bound air mail on his line since the resumption of private air mail service. The flight was made in 11 hours and 31 minutes.

Mother's Day was observed May 13 at numerous public gatherings and special Church services. Mrs. James Roosevelt, mother of the President, taking the leading role in the celebration by a broadcast from the "first mother of the land."

An armistice in the war between Saudi Arabia and Yemen has been announced. A truce had been concluded in the Arabian war as King Saud of Saudi Arabia offered peace conditions to the Imam Yahya of Yemen, whose territory Ibn Saud invaded.

The Senate adopted May 14 the Glass-Barkley bill providing about \$530,000,000 in direct loans from the Federal Reserve Banks and the Reconstruction Finance Corporation to solvent business enterprises to tide them over the present credit stress.

President Roosevelt sent to Congress a message containing a four-point program, May 14. It provides for Federal insurance of repair and construction mortgages and certificates issued by building and loan associations. The reading of this message was followed immediately by the introduction in the House and Senate of identical bills carrying out the plan.

Mrs. Roosevelt's return to commercial radio broadcasts while in the White House is to aid a campaign of rehabilitation being conducted by a Quaker organization. The committee received all the proceeds from these talks. For the one Mrs. Roosevelt gave May 12 it received \$3,000.

NEWS OF THE WEEK

Mrs. Henry W. Elson

A check for slightly more than \$1,000,000 was accepted by President Roosevelt May 9, representing the proceeds from the Presidential birthday parties given throughout the nation for the Warm Springs (Ga.) Foundation. Members of the board of the foundation, which was established to aid infantile paralysis victims, were present at the White House ceremony and the President turned the check over to them. More than 400 who helped organize the parties on Mr. Roosevelt's birthday attended the presentation ceremony.

Cleta Moody, 16-year-old high school pupil of Providence, Ky., was the winner in the annual competitive examination for high schools on the League of Nations. It was the second time in 8 years that a girl had won the contest. The prize is a trip to Europe.

The Costigan-Jones bill, putting the production, importation and manufacture of sugar under control of the government, was signed May 9 by the President. The tariff is cut 25%. The executive statement says the move will not increase the cost to consumers.

Immigration into our country has fallen to 7 or 8 per cent of quota allowances, as compared with 98 per cent in 1930, and the number of Germans entering or applying to enter the United States since the Hitler regime has increased but slightly. Immigrants in 1933 numbered 23,068, as compared to 141,000 in 1930, according to a statement of John F. Simmons, chief of the Visa Division of the State Department.

European debtor governments have been informed by the State Department that, while token payments will be acceptable on June 15, when the next instalments on the war debts are due, such payments will not prevent them from being in default within the meaning of the Johnson Act.

A bill removing all discriminations against women in the nationality law was passed May 10 by the Senate. It has been approved also by the House. Members of the National Woman's party hailed the success of the measure as the outstanding achievement for equal rights since women won the vote in 1920.

Reflecting the severe effects of the drought throughout the Middle West, the prospective winter wheat crop was forecast by the Department of Agriculture May 10 at 461,471,000 bushels. This is a reduction of more than 30,000,000 bushels from the official estimate a month ago, and about 170,000,000 bushels below the 10-year average of 632,061,000.

President Roosevelt signed the \$417,000,000 tax bill May 10, thereby making law a measure designed against legal tax avoidance and to increase the exactions on accumulated wealth and business.

The American Bible Society distributed 7,800,766 Bibles, Testaments and smaller

parts of Bibles in 1933 in more than 40 countries, according to its recent annual report. John T. Manson, of New Haven, is the new president of the society.

Dr. Nicholas Murray Butler, president of Columbia University, was re-elected president of the Carnegie Endowment for International Peace at the annual meeting of the board in New York City, May 10.

An expedition to continue exploration of the Rainbow Bridge-Monument Valley area on the Utah-Arizona border, one of the few little known large areas remaining in the United States, will leave New York June 28. The tract to be visited is about 3,000 square miles in extent.

The Bethlehem Bach Festival of 1934, given by the Bach Choir, was opened May 10 in the Packer Memorial Church of Lehigh University. This is the first complete festival to be given since the death of its founder, Dr. Fred Wolle, on Jan. 12, 1933.

Uruguay and Japan signed May 11 a commercial treaty granting to each other unconditional most-favored-nation treatment.

King Victor Emmanuel opened May 12 the 19th biennial art exhibition at Venice. Fifteen nations were represented by 1,300 artists and 4,000 works.

The League of Nations Chaco commission's report to the Council appealed to the nations of the world to help end the war between Bolivia and Paraguay by refusing to supply them with arms and materials.

The middle of May the International Longshoremen made good their threat and the report of strikes came from different ports. The Pacific Coast strike was said to involve from 10,000 to 15,000 men. Violence developed at the Pacific Coast and Gulf of Mexico ports.

The League of Nations Council met May 14 for the 79th time. There were 4 big questions on the agenda: Reconstruction in China and Liberia, the war in the Chaco and the plebiscite in the Saar.

Albert E. Sleeper, 71, Governor of Michigan during the World War, died at his home in Bad Axe, Mich., May 13.

Plans to acquire new units which will almost double the area of national forests in the Southern Appalachians were announced May 13 by Secretary of War Dern as president of the National Forest Reservation Commission. More than 3,000,000 acres in that area and 762,186 acres in the states east of the Great Plains will be acquired. One new unit of 658,000 acres was created in the southwestern corner of Virginia. An allotment of \$20,000,000 by President Roosevelt last summer from the Emergency Conservation Work Funds will finance the necessary purchases.

Jack Frye, vice-president and veteran pilot of TWA, Inc., made a record May 13 for cargo-plane flight from Los Angeles to Newark with the first load of east-

Woman's Missionary Society News

*Helen Ammerman Brown, Editor,
Selinsgrove, Pa.*

The Mission Band, St. Peter's Congregation, Allentown, closed the year's activities with a very successful Fellowship Meeting which was attended by many parents and friends. The program of songs and dramatization carried out the theme of the year, and was rendered by the Mission Band members. During the social hour all present enjoyed punch and cookies.

The G. M. G., Zion's Church, Chambersburg, sponsored a delightful program this month as a Hood College Conference benefit. The theme of the program was "Down by the Riverside." Favorite songs as "Swanee River," "Sweet Afton," "Loch Lomond," "Volga Boat Song," "Blue Danube," "Old Man River," and other melodies of the same haunting loveliness were rendered by orchestra, chorus, quartette, and soloists. The final number, "Shall We Gather at the River?" was sung by a chorus of mature voices with cabinet organ accompaniment. Several dramatic readings added color and were well received. Dainty blue and gold programs, the handwork of Misses Zarger and Kell, talented guild members, lent distinction to the entertainment. These same young women made pretty original April programs.

New York Classis held its spring meeting in Christ Church, Boston, Mass. This Classis is 6 years old and Mrs. Engelmann is the efficient president. Miss Carrie Kerschner was the guest speaker and her excellent advice was a treat. Her message, "Arise and Be Not Afraid," greatly encouraged the ladies to press onward. When Miss Kerschner told some Philadelphia friends that she would visit the New York Classis in Boston, she was asked,

"Do we have a society in Boston?" The Boston W. M. S. is 4 years old and has sent representatives to Classis every year. There are 5 societies in this Classis and distances are great. Some of the delegates traveled 250 miles by bus, boat, train and others by boat and bus. A sight-seeing trip, arranged by the hostess Church, to Cambridge, Lexington and Concord was enjoyed by all delegates. Reports revealed one lost in membership, a T. O. increase in 4 societies, a 50% increase in the reading course. Honors to readers went to Mrs. May, Boston, and Mrs. Hoelzer, Milltown, each having 77½ points.

The Golden Jubilee of the W. M. S. of Latrobe, Pa., was held in April. The very happy event occurred in Rev. Harvey W. Black's Church and he conducted the devotional services. The local president, Mrs. Cook, welcomed the audience and introduced Mrs. Koontz, president of Westmoreland Classis; Mrs. Dundore, president of Pittsburgh Synod, and Mrs. Snyder, 2nd vice-president of General Synod, each of

whom brought greetings. The only charter member still active, Miss Willard, presented a brief history. She has held the office of T. O. Sec. for 16 years, and at the end of the report she was presented with a life membership in the W. M. S. G. S. by the local society as a token of affection in honor of 50 years of faithful service. Dr. P. J. Dundore, former pastor, gave the address on "What Is Right with Foreign Missions?" Miss McClement rendered 3 readings with organ accompaniment, and the W. M. S. sang 2 musical numbers. The Church was beautifully decorated with yellow roses, calendulas, snap dragons and daisies, gifts of the guild, Doreas Circle, Fellowship Circle and an individual family in memory of a deceased member. Together with the gold and white altar and pulpit coverings there was a beautiful setting for a 50th anniversary. This congregation has 4 missionary organizations. The offering upon the jubilee occasion was assigned toward the special offering gift to the 50th anniversary of W. M. S. of General Synod.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

First Sunday after Trinity
June 3, 1934

Jesus in the Shadow of the Cross
Matthew 26:31-46

Golden Text: He went forward a little, and fell on His face, and prayed, saying, My Father, if it be possible, let this cup pass away from Me; nevertheless, not as I will, but as Thou wilt. Matthew 26:39.

Lesson Outline: 1. Christ's Gethsemane.
2. Our Gethsemane.

Our lesson takes us into Gethsemane, the garden of sacred memory. Doubtless the Lord knew the place well. It lay across the Kidron, on the slope of Olivet, a quiet retreat for prayer and meditation. Perhaps, like the Upper Room, it belonged to some unknown friend of Jesus, with whose permission He had often sought its seclusion for communion with God.

In this garden we are treading on holy ground. We look into the inner shrine of the soul of our Lord. Against the dark background of Judas' treachery and the disciples' blindness of heart, Jesus reveals His inmost self to us. In His bitter agony, we see His real humanity. In His triumphant victory, we find His true divinity. He is "the man of sorrows and acquainted with grief," who, for us and for our salvation, "is treading the wine-press alone."

I. Christ's Gethsemane. When Judas left the gathering in the Upper Room to consummate his betrayal, the Master knew that the end of His career was nigh. It was His sense of the impending crisis that led Him to Gethsemane. In this tragic and decisive hour, He felt the need of prayerful communion with His heavenly Father (Hebrews 5:7). It was probably past midnight when He and His disciples came into the garden.

The ensuing events are reported by all of the synoptists. From their composite picture we learn that Jesus left eight of His disciples near the gate, while He proceeded to a more secluded spot, accompanied by His three intimates. Then, charging them to watch, He went forward "a stone's cast," and fell on His face and prayed. Matthew and Mark relate that He was full of sorrow and distress. Luke tells us that His sweat was mingled with blood. They all report that Jesus prayed. Luke speaks of one prayer only, Mark of

two, and Matthew of three. The impression made upon us by this solitary suppliant, by His prostrate form, His physical anguish, and His broken petitions, is that of a soul confused and crushed by its burden. What was this crushing burden?

Our only clue to its nature and meaning is found in the prayer of Jesus. According to Mark, He prayed that, if it were possible, "this hour" and "this cup" might pass away from Him (14:15, 36). Clearly, the cup is a symbol of His impending suffering and death. And the prayer that fell in broken fragments from the lips of Jesus reveals His real humanity. It was the natural plea of a sensitive soul, susceptible to physical pain and to spiritual anguish, and shrinking from both. For weeks and months, perhaps, the Master had walked in the shadow of the cross. He knew that the Jewish leaders were plotting His death, aided by the traitorous Judas, and He had girded His soul for the great sacrifice. But in his crisis-hour the bitter burden of it all overwhelmed His brave spirit.

The issue, let it be understood, was not between God's will and His own. Jesus never wavered or vacillated in the doing of His Father's will. Thus was His daily meat and drink. In utter loyalty to that holy will He had proclaimed the good news or God's Kingdom. In utter consecration to it He had pursued His redemptive ministry of sacrificial love.

It was not the divine will, then, that perplexed and distressed Jesus. It was the way that seemed dark and difficult, in this bitter hour. Was this way of sorrow and suffering really God's way? Was it the only way? Must the Saviour of men needs wear a crown of thorns? Must He die shamefully upon a cross that mankind might live? Was there no other way to achieve God's purpose, and to accomplish His redemptive ministry? That was the burden that crushed the soul of Jesus, the bitterness of the cup that the malice of men seemed to press upon His shrinking lips. Let us note some of the ingredients of this cup of suffering.

There was, first, the loneliness of Jesus. He had helped and befriended many, but in this dark hour He stood alone, forsaken and friendless. His disciples slept. Even the best of them, His closest friends, were "a stone's cast away." And their distance from the Master in spirit was infinitely greater than their separation from Him in space. He trod the winepress alone.

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Then there was the mystery of God's way with Him. It surely is a significant fact that even Christ, God's well-beloved Son, knew an hour when He was utterly baffled by what we call "the mystery of providence." Our theologians may claim that they can tell us precisely why Jesus must suffer and die, but here in the garden their fine-spun theories are torn to shreds. Apparently our Lord knew less about the mystery of His passion and death than some of His theological interpreters. We see Him contemplating the cross in agonized perplexity. We hear His broken cry for deliverance, thrice repeated. Even Christ was made perfect through suffering. Even He had "to trust and obey, there's no other way." Even He had to learn that only he who loseth his life, "for My sake," shall find it.

But the blackest and bitterest ingredient in Jesus' cup of suffering was the mystery of man's way, even the sin of the world that rejected and crucified Him. That was the deepest anguish of His soul. And that really is the greatest, if not the only, mystery in the whole universe—the sin of man. It broods like a dark and sinister shadow over all creation. Its trail winds through every earthly paradise. And here in the garden, in the very shadow of the cross, we see sin in all its heinousness and menace. We see it divested, as it were, of all its subtle disguises and alluring trappings. We see sin in its ugly nakedness, when it rejects and crucifies Jesus.

The central fact in Gethsemane, however, is not the bitter cup, but He who voluntarily drank it to its dregs. It is the triumphant Christ, who emerged from the garden, ready to face the cross with a courage and confidence born of God. No man took His life. He laid it down, freely and gladly. He met the issue squarely, and chose the cross. Not merely with resignation, as one may bow to the inevitable, but with filial faith in God, and out of sublime love for man. We read that "angels came and ministered unto Him," as they will come to any man with their heavenly ministrations who, like Jesus, trusts and obeys the will of the Father.

Thus, when we look across the valley of Kidron to Calvary's hill, we see upon the cross, not merely a martyr, who bravely endured the inevitable, or a hero who submitted courageously to a cruel fate. Least of all do we see on that holy hill a victim whose blood God demanded to appease His wrath or to satisfy His justice. We see Christ, the Father's answer to the sin of the world, and His only remedy for it. We see Him faithful to love, even unto death, that by its redemptive power He might bring men unto God. He saw and suffered the worst there is in men, but He never lost His faith in the best there is in all this universe. That best is the love of God, by which alone men are saved from sin.

II. Our Gethsemane. We, too, have our Gethsemane. It seals and sanctifies our spiritual kinship with Christ, our Elder Brother. Something, at least, we know of that dark hour in the Master's life; something of the loneliness of the soul in its crisis-hours, something of the dull weight of suffering and of the dark mystery of sin. We do not know these things as Jesus knew them, with all their crushing

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weight. But we must share His cup, even as He shared our humanity. And the more Christlike men become in purpose and character, the fuller their cups will be, and the more frequent their Gethsemanes.

Perhaps the cup that is pressed to our shrinking lips is just the common cup of personal suffering and loss. Our hopes are shattered, our friends are lost, our flesh is bruised, our fortune is ruined. And we cry out, "Let this cup pass from me."

Or the burden on our heart may be the more Christlike sorrow for the sin and misery of this world. We see the tragic side of human life, with all its appalling suffering—the greed and lust of men, preying upon the defenseless and innocent; the injustice and cruelty that try our courage and test our faith in an omnipotent God of love; the folly of war, and the blindness of our leaders. The selfish and the shallow see none of this. But he who sees and feels this crushing weight of woe stands besides Jesus in Gethsemane. Like His Master, he will cry to God for help and strength in his perplexity.

Perhaps our cup is the very cup of Christ himself, the cross that we must bear if we would follow Him. That cross is the price we must needs pay in this sinful world for being loyal to Him, for hating and smiting sin in high places and low, for seeking to serve and save men in His spirit and by His love. If we really seek the Kingdom of God first, some cup like His will be distilled for us.

Thus, many roads lead into Gethsemane. Indeed, all roads do. Ultimately, no man can escape his Gethsemane. Some time, somehow the smooth surface of men's life is shattered. Their cup of pleasure is broken, and the cup of Gethsemane is forced upon reluctant lips. Sickness and sorrow, sin and remorse, bereavement and death lead us into the garden where Jesus learned obedience, and was made perfect (Hebrews 5:7-9). What then? Are we able to drink the cup and share His triumph?

Many roads may lead men into Gethsemane, but only two lead out of it. The one leads to despair. It is taken by those who tell us that fate rules the lives of men, and, therefore, let us eat, drink, and be merry, for tomorrow we die. No peace dwells on that desolate road; no joy nor strength in days that are dark and bitter. Then there is that other road which Jesus took. It leads straight to God. It is the only path to peace and happiness.

Our Lord knew that path well. Often He had trodden it in His brief career. So now, in the darkest hour of His life, His soul sought peace and strength in God. In His rejection, betrayal, and crucifixion, He experienced the apparent triumph of the worst. Yet He never lost faith in the best. That best was God. Life had its dark mystery for Christ in that bitter experience, but it had not lost its meaning. And its divine meaning was, still, to be true to love, even unto death. Because He thus laid hold on the Greatest and Best, He was strengthened to endure the worst.

That is the path which Christ has blazed for us. Through the cross it leads to the crown of eternal life. Men cannot help us to find it. The disciples slept, while Jesus agonized in prayer and sought the help of God. That God is our only refuge in the crisis-hour of life. The Father is near us when the hour is darkest, and the cup most bitter. The soul that cries to Him in its Gethsemanes will find that the "via crucis" is truly the "via lucis."

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

June 3—The Christian Use of Sunday
Exodus 20:8; Mark 2:27, 28

Dr. Philip Schaff said, "The Church of God, the Book of God and the Day of God are a sacred trinity on earth, the chief pillars of Christian society and national prosperity." The Lord's Day is to be observed not simply because the Law says

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it should. There is a much deeper principle underlying this time-honored institution. It is engrained as a fundamental principle of life. It was made for man but not by man. God ordained it and it can, therefore, no more be abrogated than can the laws of electricity or of the harmony of the spheres. All of God's laws are to serve humanity. Let me indicate a few things which the Lord's Day is intended to bring to mankind:

1. Opportunity for Worship and Religious Instruction. The Lord's Day should be devoted in large measure to the things of the spirit. People should be encouraged to assemble in the House of the Lord and render common worship to our God. In this way religion, which is the

spring of piety and of national and social integrity, is kept from stagnation.

2. Family Fellowship. The family is God's first institution among men. Sunday furnishes the occasion when the family circle may be reunited and sacred ties which bind the members of a household together may be strengthened.

3. Social and Welfare Work. The visitation of the sick, the poor and the needy is a legitimate service to be rendered on Sunday. To do good and to communicate is at all times a Christian duty, but no time seems more appropriate for this service than the day which the Lord has made.

4. Out-of-Doors Recreation. The Christian meets his God not only in the sanctuary but also in the temple of nature, among the works of God's hands. Contact with nature should bring folks in touch with reality and thus bring to them not only physical but material and spiritual refreshment.

5. Physical Rest. The human organism is more than a machine. It is subject to fatigue. The need of rest is written deep in the constitution of man and of creation itself. Men's bodies and minds give way under constant pressure. The Lord's Day offers renewal for body and soul alike. It is the one institution that can save society from physical and moral bankruptcy.

In studying the life of Jesus we find that He spent His Sabbaths precisely along the lines which have been indicated in the above uses of Sunday. But many forces are today arraying themselves against the proper observance of the Lord's Day. Secularism and commercialism have turned the Holy Day into a Holiday. Not a few of our Commonwealths have yielded to the pressure that has come upon them for a modification of our Sunday laws. In the last 27 years Pennsylvania has defeated upwards of 100 anti-Sunday bills. New York State in 14 years passed 18 anti-Sunday laws. Of all the States in the Union Pennsylvania is most rigid in its adherence to Sunday laws, although recently the bars have been let down considerably. We should clearly discriminate between commercialized and innocent forms of recreation on this day. Much of the clamor for a change in our Sunday laws is inspired by the selfishness of men whereby they seek to enrich their own pockets with money instead of helping men and women and children to an expression of a richer and fuller life. We should condemn all types of amusement or recreation which tend to become a nuisance to society. Any form of frivolity which molests other folks must in the interest of law and order be banished. We should, furthermore, discourage any and every form of recreation which necessitates the employment of some to minister to the pleasure of many. Sunday is the Lord's Day and it ought to be set apart for Christian uses and should be regarded as a Holy Day instead of a Holiday. People should make the Church and the home central on this Day and thus seek to build up a high type of Christian morality and spiritual living.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Rev. J. B. Landis of Reading, preached to the children on Sunday, May 13.

The last motion pictures for the summer will be shown on Saturday evening, May 19. The recreational periods from that date are planned for the out-of-doors.

The best method of discipline is not the rod but the denial of privileges, yet how can we deny privileges until they have been granted. There are those who would punish children by making them scrub floors and wash dishes. Here again the psychology is all wrong. Why make a girl despise those duties which are necessary in every home and raise her to regard the duties of home life as a drudgery all her life? We must teach them to love

duty but another way must be found for punishment. To do this we must invest in recreation and pleasure. It may seem hard to deny a child pleasure, when all are gay, but it is the severest type of punishment; yet a child should not be punished by this means until it has tasted of such pleasure and realizes the experience it has been denied. These methods create contented, happy, obedient, and respectful children.

BOOK REVIEWS

Latourette on "The Chinese." Macmillan Company. 2 vols. Price, \$7.50.

China and Japan occupy the center of the political stage at the present time. Therefore the man and woman who would intelligently discuss present day political problems should understand those two countries. Such an understanding is rendered difficult by the fact of the differences between Oriental and Occidental ways of thinking which in turn are due to the political, philosophical, and religious backgrounds of the nations affected. The Chinese have certain ways of thinking and acting which are utterly incomprehensible to the American whose ways of thinking and acting are quite different. And if we Americans would understand China's present day weakness and turmoil, and the reasons which lie back of her difficulty in solving her present political problems, we should understand in just what way they are rooted in her four thousand year old civilization and culture.

Fortunately it is not necessary for our busy pastors to wade through volumes of Chinese history, philosophy, etc., to obtain such a knowledge. There has recently appeared a splendid work, "The Chinese: Their History and Culture," by Kenneth Scott Latourette, who is Willis James Professor of Missions and Oriental History in Yale University. This history, while brief, is quite long enough to give a clear picture of the Chinese people, their origin, development, civilization, and general culture. As written by Dr. Latourette, the story is very interesting and clear. Those developments in the Chinese mores which mark the differences between the Occident and the Orient are pointed out carefully. The effects of our Western civilization, our nationalism, our imperialism, as they have been forced upon the Chinese during the last two centuries, are also pointed out clearly. A careful reading of these two volumes (totalling about 800 pages of reading) will give any of us an intelligent idea of the people who number about one-fourth of the population of the globe. At a time when the political storms centering around China appear to be rapidly drawing our country into a disastrous war, the pastors of our Churches should be ready to discuss that people and their problems intelligently.

J. Frank Bucher.

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When the Sun Rises. By George B. Owen, pastor Union Congregational Church, Ormond, Florida. 96 pages. Revell. \$1.

Here is a book which takes ten great themes—and does very little with them, from "Can We Believe in God?" to "Salute His Majesty—Yourself!" The table of contents sharpens one's anticipations. "This series of studies was undertaken and given to a tourist congregation during the season of 1933." The foreword indicates that their publication was sponsored by certain interested hearers. The most a reviewer can say, the least he can hope, is that they were probably more impressive as preached than they appear to be as printed.

—James E. Wagner

FUNERAL SERVICES OF MARY E. SCHNEDER IN JAPAN

(Continued from Page 2)

ing those that would help everyone to feel the Christian's hope and trust, to realize something of that peace and joy and victory of which Jesus spoke when He was facing death. This is the program which, with all the hymns printed upon it, was put into the hands of each person present.

1. Organ Prelude—Finlandia by Sibelius, on the Pipe Organ.
2. English Hymn—"Jesus I Live to Thee."
3. Verses of Hope—John 11:25-26. Romans 14:7, 8. I Cor. 15:20, 56, 57. Read by Mr. Kriete.
4. Scripture Lesson—I Cor. 15:35-58. Read by Dean Demura.
5. Prayer—by Dr. Demura.
6. Reading of Miss Schneder's Life-History—by Miss Yamada, teacher of Music in Miyagi College.
7. Japanese Hymn—"Oh, Love that will not let me go."
8. Japanese Sermon—by Rev. Akaishi, pastor of the College Church.
9. English Address—by Rev. C. D. Kriete, President of Miyagi College.
10. Prayer—by Prof. Yano, of Sendai Seminary.
11. Japanese Hymn—"Jesus, Thy boundless love to me."
12. Addresses of sympathy—by Representatives of teachers, students, and alumnae of Miyagi College and of North Japan College.

Announcement of telegrams received from the Board of Foreign Missions, Miss Hanson, the absent sister Clara Schneder Burn and husband, from Mrs. Schneder's sisters and brothers, and from the President of the W. M. S. of General Synod.

13. A Greeting to the audience on behalf of the Schneder family, by Dean Igarashi, thanking those present for their sympathy, prayers, and many tokens of love.
14. English Anthem—"Saviour, to Thee we come"—by the Choir.
15. Japanese Prayer—by Pastor Akaishi.
16. English Hymn—"Jesus, Tender Shepherd, hear me."
17. Postlude—on the Pipe Organ.

Through fast-falling rain, many persons accompanied the funeral cortège to Kitayama Cemetery, where a brief committal service was held:

Reading of the Burial Service—by Dr. H. K. Miller.

Japanese Prayer—by Prof. K. O. Demura. English Doxology—"Praise God from Whom all Blessings Flow."

English Benediction—by Dr. Miller.

It is not easy to convey in words the total effect of this inspiring funeral service, planned by the one who knew that soon she must pass beyond the opportunity of witnessing for Christ. She longed to comfort those around her; to leave happy memories, and thoughts that would lift their souls. During the two months that she lay in the upper room of the Schneder home in Sendai, her mind was clear and her imagination active. She asked to see all the friends who called,

and they were many. "I want to see and talk with them now. Let them not see me afterwards when I cannot smile, and my appearance will have changed: cremate my body and let them remember me as I used to be," was her wish. None who saw it will ever forget that brave smile. When the funeral service in the Church began, while the congregation sang those words of confidence—"Jesus, I live to Thee," the procession entered, and the small box of ashes was carried to the chancel, placed on the table there with a cross of white flowers upon it, and Mary's picture before it. "Do not sing, 'To die is endless rest,' but think of me as busily at work over there," she had said, so the 3rd stanza of the above hymn was omitted. I think her great desire was, as a poet has expressed it:

"May I reach
That purest heaven, be to other souls
The cup of strength in some great agony;
So shall I join the choir invisible
Whose music is the gladness of this world."

The hymns of that service alone are enough to show the keynote desired by our dear friend: the love of Jesus which was indeed her strength and comfort in weakness and suffering; the Love which will let none of us go, if we only accept it; the joy of a life that is lived in Christ, equally ready to live or to die, knowing the comfort of belonging to Him. The closing hymn was Mary's favorite from the days of her childhood, and seemed truly appropriate to the child-like faith that was always hers:

"Jesus, Tender Shepherd, hear me,
Bless Thy little lamb to-night;
Through the darkness be Thou near me,
Keep me safe till morning light.

"May my sins be all forgiven;
Bless the friends I love so well:
Take me, Lord, at last to heaven,
Happy there with Thee to dwell."

As one of the cloud of witnesses, was she not at that moment praying for that large assemblage—"Bless the friends I love so well"? Praying that all those young college girls and boys should learn to love the Saviour, that all the older ones should be enabled to yield their cares to the Burden-bearer, and to accept the consolations of the Comforter? The address of President Kriete so beautifully told of the character and life of Miss Schneder, and of the influence of her victorious death, that request has been made for it to be printed in full. The Japanese sermon by Pastor Akaishi, who is like a beloved son in the Schneder household, also told of the deep impression made by this life that was so consecrated to God and to the Church in Christian Education: it told of the strengthening of the bonds among Christian workers, of the inspiration of her faith, her courage, her patience, her love.

Deep was the sympathy for the sorrowing parents and sisters; grievous is the loss to our Girls' College, to which this talented musician had purposed to devote her life and all her energies. To an especial degree was it true at this funeral that differences of race and nationality were forgotten: a large circle mourned as one family, and were united in one thought—of the privilege it was to have known and loved her: were united too in rejoicing in our faith.

"That Life is ever Lord of Death,
And Love can never lose its own."

A devoted friend of the family, thinking of death as the pathway to a more glorious life, compares the Home-going of Mary Schneder to that of Mr. Valiant-for-Truth in Pilgrims' Progress:

"When the day that he must go hence was come, many accompanied him to the riverside, into which as he went, he said, 'Death, where is thy sting?', and as he went the deeper, he said, 'Grave, where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side."

Mary E. Gerhard.

OBITUARY

MISS VALLIE ELIZABETH SMITH

Miss Vallie Elizabeth Smith, a life-long member of Trinity Church, Baltimore, Md., died at her home in Baltimore Mar. 18, after being in ill health for some time. A daughter of the late J. Emory Smith and Anna S. (Glass) Smith, she was born at Sharpsburg, Md. She received her education in the elementary schools of Sharpsburg, the Eastern High School of Baltimore, and the Johns Hopkins University. For 31 years she was a teacher in the schools of Baltimore, giving unreservedly of her time to pupils who needed extra instruction.

At the age of 11 she was confirmed a member of Trinity Church. For many years she taught in the Church School, sang in the choir, held various offices in the Aid Society, and in fact, there is hardly a department or organization in the congregation in which she was not at some time a most active and effective worker. We shall long remember her life of sympathetic, unselfish and deeply spiritual service.

Services were held at her home March 20. Further services were held on the following day by Rev. Aaron M. Gluck, D.D., at Sharpsburg, with interment in the Sharpsburg Cemetery.

Miss Smith is survived by the following sisters and brothers: Mrs. Fannie M. Barnhart, Mrs. Theodore Lucabaugh, Miss Minnie, and Harry, all of Baltimore; and Rev. J. Hamilton Smith, D.D., Pottstown, Pa.

C. T. K.

MRS. ELIZABETH ANN NICKEY

Mrs. Elizabeth Ann Nickey, widow of the late Philip A. Nickey, who died Oct. 19, 1930, passed away Saturday morning, May 5, at the home of her daughter, Mrs. John Romberger, Middletown, being almost 76 years of age. Her death was due to heart attack and paralysis. Mrs. Nickey was a faithful member and a regular worshiper at the Church of the Incarnation, Newport, Pa. The mid-week worship has taken on a richer significance to the pastor because of its ministrations to her, and especially during what were to be the last few weeks of her earthly life. She was a member also of the Women's Bible Class and the Ladies' Aid Society. She resided in Newport about 45 years. She was of a happy disposition and true, a good neighbor and a helpful friend. Her sincerity was a bright and shining light. Three daughters, 5 grandchildren, 2 great-grandchildren and one sister survive her. The funeral service was conducted by her minister, Rev. Walter D. Mehrling, at the Kell Funeral Parlors, with interment at the Newport Cemetery.

CASPAR ANDERECK (1865-1934)

"How blest the righteous when he dies,
When sinks the weary soul to rest!
How mildly beam the closing eyes!
How gently heaves th' expiring breast!"

Caspar Anderegg, son of Mr. and Mrs. C. Anderegg, was born in Meiringen, Canton of Berne, Switzerland, on May 5, 1865. When a boy of only one year he came to the U. S. with his parents, coming at length to Mormon Coulee near LaCrosse, Wis., where his father began farming. At 13 he was confirmed in Christian faith and received into the membership of Trinity Church of Mormon Coulee. He was twice married—in 1891 to Miss Rosina Schild, who in 1896 was taken in death; and to Miss Theresia Wick in 1903, who too heard the call of her God in 1915.

Mr. Anderegg was a farmer and cheese-maker in Mormon Coulee until 1912, when he removed to Salem, Oregon, where he also engaged in cheese manufacture. In 1916, after the death of his wife he returned to LaCrosse, and entered the coal

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business. During all this time he was a faithful member of the Reformed Church. Since his residence in LaCrosse he was a faithful member of St. John's Church, where he became an elder in 1919. This office he faithfully filled until January of this year when, by virtue of the non-re-election clause of the congregation's constitution, he was succeeded by Mr. Jost. Mr. Anderegg was also a member of the Building Committee of this Church. He was also one of the best known and widely loved elders who attended the meetings of Minnesota Classis and Synod of the Northwest. It was his great delight to attend these meetings and to take an active part in them.

But above all was he a loving father, being provident in all things unto his children and grandchildren. His love and interest in his family were the great marks of his true and noble manhood. He was sick since December, 1933. But during these days of sickness he still radiated that true Christian personality which was always his. He was patient, never for one moment doubting the love of God, but rather clinging to Him even more. He passed to his eternal reward on Thursday, April 19, reaching the age of 68 years. He is held in loving memory by his children: John, Rose, Caspar and Edna; 8 grandchildren; a large number of relatives and a host of loving friends in whose hearts this memory will always be a most prized possession. On Sunday, April 22, at 2.30 P. M., funeral services were held in St. John's Church of LaCrosse, of which he was a member. His pastor, Rev. Karl Koepke, preached the sermon based on Psalm 116:15. The Consistory were honorary pall-bearers. Mrs. Floyd Larson sang "My Task" and the full choir of the Church sang two songs.

"Life's labor done, as sinks the clay,
Light from its load the spirit flies,
While heaven and earth combine to say:
'How blest the righteous when he dies'."